

HAPPY NEW YEAR!

PENTECOSTAL HERALD

and WAY OF FAITH

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Louisville, Ky., Wednesday, January 6, 1943
Entered at Louisville, Ky., Post Office as Second Class Matter.
523 SOUTH FIRST STREET

Vol. 55, No. 1.
\$1.00 Per Year.

A MILEPOST OF DESTINY--1943

By The Editor

WE pass a milepost of destiny as we enter the new year of 1943. No one is able to fully evaluate the significance of the events which the new year may hold for the world. We are certain that it is not to be an *ordinary* year. The swiftly-moving cycles of the months and seasons are laden with great tragedies, in these times when the storms of destruction have broken with unprecedented fury upon the nations of the earth.

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It seems only as yesterday that we were entering the year which died a few nights ago, and was hearsed away to the burying grounds of the ages. It seems that the echoes of the ringing bells and blowing whistles which greeted the year 1942, had scarcely subsided, until the allotted days of the year had come to an end.

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Eternity alone can reveal the solemn destinies involved in the events of the year, now numbered with the ages of the past. The calendar tells us that there were only twelve months in the year of 1942, but the events that transpired may be marked by the future historians as of greater significance, and of more far-reaching moment than the events of an entire century.

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A vast multitude was borne on the bosom of the swiftly-moving, furious tide of the old year from the restless shores of time to eternity. The death struggle of the nations brought to the world in 1942 the greatest harvest of sorrow and suffering that earth has ever known. Vast changes of a revolutionary nature took place during the year, now deceased. We are confronted with quite a different world than that which we knew twelve

months ago.

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Never has the nation witnessed such a turnover in population movement. The strange sights of women welders, machinists, and technicians greet us in defense plants. The population of communities where defense plants are located has doubled and trebled almost over night. Many of our large American cities live under blackout regulations every night. The draft now cuts deep into the teen-age. We are confronted with an array of restrictions in our daily living hitherto unknown to our generation.

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In the passing of the old year the curtain was lifted for the enactment of further scenes in life's swiftly-moving drama. It appears now that the overwhelming destruction of the past year will even be surpassed before the New Year grows old. The American people are confronted with increasing sacrifices. We have not fully visualized all of the sacrifices which are just ahead of us. In a recent letter to your editor, Dr. Z. T. Johnson, President of Asbury College, says: "I have just returned from a meeting of the Southern Association, where armed-force authority informed us to expect every able-bodied man now in college to be somewhere in the armed services by next September."

* * * *

A radio news commentator, in a recent broadcast from London, announced that England is calling young men of the latter teen-age for the armed forces. He also said that within another year, the colleges and universities of England will be closed down. The turn things may take in the unpredictable developments of the war commands the at-

tention of men everywhere. It surely is the part of folly for any man to attempt to weather the present storm in human strength. Our only hope and security in the uncertain days ahead, is Jesus Christ, the only sure foundation that will endure.

* * * *

While these times hold unspeakable tragedy, they are also vibrant with joys, victories and triumphs. There is a vast multitude who have found the secret of victorious living in a world of chaos and confusion. The world would sit in a state of total darkness, without the illumination which comes from the testimony of these victors in the fray, through Jesus Christ our Lord. Though the clouds are dark, the light has penetrated the clouds. The darkest night of human history has not been without its foregleam of the dawn.

* * * *

God is calling his people to go forth and spread the gospel as never before. This is surely the day when "the King's business requireth haste." If we delay in the call of God for the spread of a Holy Ghost revival to sweep over the nation and throughout the world, it will soon be too late for the present generation. What we do we must do *now*. Many hearts have been sobered by world conditions and are more receptive to the gospel message than ever before. Let us join in earnest prayer that 1943 may be a year of mighty manifestation of the Holy Ghost in the salvation of the lost, and in the sanctification of believers.

* * * *

The only hope that remains for the world is in the heart "strangely warmed" by the Holy Spirit. The victory which overcomes the world may be our victory through faith in him, whereby, "in all these things we

(More on page 8)

A NEW YEAR MEDITATION

Rev. G. W. Ridout, Corresponding Editor



In the days of old
when watchnight
services could be held
without coffee and
cake, banquets, etc.,
and when the folks
came together for
pure worship, one of
the hymns that was
always sung in our
home church was,

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

And another one had the lines:

"The year rolls round and steals
away
The breath that first it gave;
Whate'er we do, where'er we be,
We are traveling to the grave."

As we take a retrospect of the year
past our hearts cannot but be full of
gratitude for mercies and lovingkind-
nesses, guidance and protection from
the loving hand of Almighty God.
Well has Dr. Alexander Maclaren
said in one of his great sermons:
"The thing that lasts in the universe
is God's kindness, which continues
from 'everlasting to everlasting.'
What a revelation of God! The infin-
ite, undying, imperishable love of
God is mine. Older than the moun-
tains, deeper than their roots, wider
than the heavens, and stronger than
all my sin is the love that grasps me
and keeps me and will not let me go,
and lavishes its tenderness upon me;
it beseeches me, and pleads with me,
rebukes me, and corrects me when
needed, and sent his Son to die for
me."

"How are thy servants blessed, O
Lord,
How sure is their defence;
Eternal wisdom is their guide—
Their help Omnipotence!"

Dr. Amos R. Wells tells us that,
"Oliver Wendell Holmes once forcibly
compared the thankful heart to a
magnet. You can take a dish of
sand and scatter particles of iron all
through it, and then sweep your hand
through the sand in an attempt to
find the iron, but you will not dis-
cover any. Then take a magnet and
sweep it through the sand, and it will
soon be covered with the bits of iron.
'So,' he said, 'the unthankful heart,
like my finger in the sand, discovers
no mercies; but let the thankful heart

WHAT SHALL I DO WITH THE
HAPPY NEW YEAR?

What shall I do with the Happy New
Year?

Is it a seed?

Then I will sow it in furrows of pray-
er,

Guard it, watch it, with tenderest
care.

Thus in the time of the Harvest, I'll
find

Wheat that's for winter I gladly may
grind.

What shall I do with the Happy New
Year?

Is it a babe?

Then I will feed it, nurse it with love,
Sing to it songs of the Homeland

above:

So it will grow to return unto me,
Love that I showed it, when young, on

my knee.

What shall I do with the Happy New
Year?

Is it a time

Given for me to prepare for the sky?
Time that is mine—time that swiftly

will fly?

Then I will use it to trust and believe:
Use it God's pardoning grace to re-

ceive.

What shall I do with the Happy New
Year?

Is it a span

Given for service with Jesus my
King?

One little season some sinner to bring
Weeping to Jesus? Lord, help me to

run,
Seeking and finding the lost straying

one.

What shall I do with the Happy New
Year?

Is it an hour

Given to wait for my soon-coming
Lord?

Then help me to watch for that day of
reward:

Ready and waiting, and glad if this
year,

Jesus in power and pomp should ap-
pear.

sweep through the day, and, as the
magnet finds the iron, so it will find
in every hour some heavenly bless-
ings—only the iron in God's sand is
gold."

Among the American poets, Wil-
liam Cullen Bryant holds a high
place. Singularly one of his greatest
poems was written when only eight-
een years of age. The lines which are
most often quoted of that great poem
are these:

"So live that when thy summons
comes to join

The innumerable caravan which
moves

To that mysterious realm where each
shall take

His chamber in the silent halls of
death,

Thou go not, like the quarry-slave at
night,
Scourged to his dungeon, but, sus-
tained and soothed
By an unfaltering trust, approach
thy grave
Like one who wraps the drapery of
his couch
About him and lies down to pleasant
dreams."

"So live!" says poetry, but Theol-
ogy goes further and says: "For me
to live is Christ." When we live our
life in the Christ atmosphere and
spirit, when our years close and the
volume of life, like a book, is shut up,
death will have no terrors for us and
the judgment no fears. Longfellow,
in his famous poem, "Resignation,"
uttered a great truth in the lines:

"There is no Death! What seems
so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

As we contemplate another year
we think of those words of Moses,
"As thy days so shall thy strength
be." I think of another, "My grace
is sufficient for thee."

"I heard it when starting the voyage
of Life:

I heard it in calm days, I heard it in
strife.

My grace is sufficient, My grace is
enough,

When anchored in harbor, when
tempests are rough.

"My grace is sufficient! I know all
thy need,

I know all thy labor, poor weak,
bruised reed.

But lo! I will strengthen, and make
thee my rod;

My grace is sufficient, for I am thy
God."

As we contemplate another year of
life with its responsibilities and
privileges, its duties and trials and
tests, its vicissitudes manifold, how
blessed to be able to say, "My times
are in thy hand."

And as we look ahead into the
weeks and months of the year before
us we must look Godward and Heav-
enward. We might cry in the apos-
tle's language: "Who is sufficient for
these things?" and have the answer
come back, "Our sufficiency is of
God."

"No confidence in self, for we are
(More on page 7, col. 3)

THE BELLS ARE RINGING AGAIN

Rev. C. F. Wimberly, D. D.

ONE year ago tonight the bells rang out on a pleasure-mad nation. Yonder in the distance, oh, so far away, were the reverberations from the low rumblings of war. But not near enough to cause alarm, or cessation from the usual hilarities of the season. "Our Army and Navy will take care of the situation." It cannot come to us, or happen here." It was like the city of Brussels, on the eve of Waterloo. Byron tells us about it.

"There was a sound of revelry by night,
When Belgium's capital had gathered there
Her beauty and her Chivalry, and bright,
The lamps shone over fair women and brave men.
A thousand hearts beat happily,
And when the music rose with its voluptuous swell,
Soft eyes looked love to eyes that spake again,
And all went merry as a marriage bell.
But hush! hark! a sound strikes like a rising knell.
Did ye not hear it? No, 'twas but the wind or the car rattling over the stony street;
On with the dance, let joy be unconfined,
No sleep till morn when youth and pleasure meet
To chase the glowing hours with flying feet.
But hark! that heavy sound breaks in once more,
As if the clouds its echo would repeat,
And nearer, clearer, more deadly than before.
Arms, Arms, it is, it is the cannon's opening roar."

This was the preliminary to one of the most tragic days in the history of two great nations. It was the sunset and downfall of one of the world's greatest military dictators; but not as cruel as our present crop. The revelry that night ended for a long time such events.

The New Year celebrations in our cities for a long time have been bacchanalian in character. A disgrace to a Christian civilization. What will we do this night—what are we doing? No doubt there are many who will shout—"on with the dance;" but tragedy hangs over our horizon—

over our horizon, and it is not on some far away battlefield that does not concern us. Yes, our bells are ringing tonight.

As the months have swept by since New Year revelry of one year ago, the ringing was not affected, as we recall, because of Pearl Harbor; but now the frightful truth begins to filter through the sordid consciousness of our nation. As our stable privileges and luxuries begin to be trimmed down, we are just now beginning to conjecture as to what it is all about.

Yes, our bells are ringing tonight, but it is a crescendo of mixed, inharmonious discords. On a score of war-torn sectors, it is not the New Year jubilee of blank cartridges and fire-crackers; but the roar of cannons, the zooming of airplanes, and the rattling of machine guns—the bursting of bombs, one of which will demolish a whole city block. Yes, it is the reality we now face, grim and terrible. In the distance it may resemble an orchestra of well tuned instruments; but the obligatos are the groans of death; the cries of homesick boys yearning for the sound of mother's voice they will never hear again. On other sectors, millions of them, are the sobs of mothers eating out their hearts in every land. It is not only with us alone. Oh, no, the parental heart beats the same in every warring land. All this may be heard in countries happy in their yesteryears: in Italy, in France, in Russia, in Poland—yes, and in Germany. A German officer fell mortally wounded in a snow bank, the blood sputtered from his wound on the white surface, and he was heard to gasp: "O Got, mein frau, und mein kinder." O God, my wife and my children. Oh, the pathos of it all. That German officer loved his family as dearly as an American officer. From whence come wars and fightings among you? asks James, and then he tells us they come from lusts that war in our members. There we have the answer. The source of all the hell that is now raging in the world comes from satanic inspired lusts of men—lust for conquest and power.

We have just celebrated the anniversary of One who came to this world with a program (excuse this overworked word) nineteen hundred years ago, to bring peace on earth and good will to men. Throughout all the centuries, millions have sought

—even to martyrdom, to exemplify the ideals taught by the lowly Nazarene. But what do we find today? Since the Exodus in 1492 B. C. all but about 250 years has been spent fighting, and like the swelling of a great oratorio, as it leads to the finale, the war tide has risen wave by wave, every twenty years, mounting higher and higher, like a thundering of an orchestra with one hundred instruments blaring out to their limit, our present holocaust of fire and hell turned loose on the whole world.

So what have we now? Never were the clouds so dark and lowering as at this mid-night hour. "Watchman, what of the night? What of the night?" The watchman replieth: "The morning cometh." Never did it require so much faith to grasp the hope of a coming morning, as this present hour. This faith can only come as we remember that the "darkest hour is just before dawn." When the morning does come, then all the misery, sorrow, and starving millions will end in a blaze of celestial glory.

The cynic can easily sneer at our religious claims, by taunting us: "Where is your God?" The Being that claims all love and all power, yet allows the terrible outrages to go on, bathing the world in blood, and unspeakable torture. The question was once asked, "Where is thy God?" God often veils his face, that he might carry out plans of which we know nothing. So at this midnight hour, when all looks so dark and threatening, we know our Father is not unmindful of us.

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet the scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadows,
Keeping watch above His own."

Do the cares of life crowd in,
'Till your mind is full of din;
Do earth voices roar and shout?
There's deliverance—tune them out!
Heaven has its network, too;
It can bring sweet peace to you.
With the hand of prayer begin—
On faith's dial—tune it in!
—Mary M. White.

Every creature is happy that works the plans of heaven.

Renew your subscription to THE PENTECOSTAL HERALD today.

THE HERALD PULPIT

CHRISTIAN'S BANK-NOTE FOR 1943

Dr. W. B. Hinson.

"My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

SOME one compared this text to a bank-note; and singularly it lends itself to that peculiar treatment. The Banker's name, "My God"; the promise to pay, "Shall supply;" the amount promised, "Every need of yours;" the capital of the bank, "His riches;" the location of the bank, "In glory;" and the Cashier's name "Jesus Christ."

We shall look first at the Banker's name, "My God." The first thought I ever had about God, was the impressive fact that he is everlasting. He is lasting ever; even no matter how far back my imagination may take me, God is still there; no matter how far in the future my imagination may project itself, God is still there; for he is the everlasting God, forward and backward; and he dwells, as Carlyle very suggestively said, "in an everlasting 'now,'" having no past, and having no future—the Everlasting God.

Being everlasting, he must be self-existent. Wearying though it may be to our thought, it is nevertheless true that God antedates everything. Everything that exists had a beginning; it came into existence and it was non-existent once. But God is the Self-existent Jehovah.

"Thy throne eternal ages stood,
Ere seas or skies were made;
Thou art the ever-living God,
Were all the nations dead."

And those two facts that God is everlasting and self-existent necessitate, logically, that he is Almighty. I think with the severing of the two syllables of that word, there comes to the mind a realization of the real content of the word; he is 'All Mighty.' The might of the sea, the might of the stars, the might of the mountain, the might of the wind—collect all these evidences of might together, and God transcends them all. He is 'All Mighty;' therefore no law he ever made is his master.

Can you say concerning this great God, "My God, he is the One who befriends me; he is the One who is for me; he is the One who suffices me

Ask me who is back of me, and I reply, 'My God!'" Can you say that? You can never be poor if you can; and you can never be anything but poor until you can say that. Once you can by exercised faith in Jesus Christ say, "My God," you have said it all.

The Promise to pay—"Shall supply." I have always been in love with a story that comes immediately after the Sermon on the Mount in Matthew's Gospel. A leper came—now the leper was forbidden to approach living, healthy people—but the leper came; and what he said has charmed me for four decades: "Lord, if thou wilt, thou canst make me clean." What a tremendous faith! But this leper with the one incurable disease approached Jesus and said, Lord, if you have the will, I know very well you have the power; "If thou wilt, thou canst make me clean."

Then the amount that he promises is "Every need of yours." A stupid American said, "With a million a month a man is beyond want?" A million a month would not provide for us for half an hour! What if God shut off the atmosphere, where would the million a month come in? What if he extinguished the sun, where would a million a month help you? If he cut off every avenue through which the mind and the soul can exercise themselves, what would be the good of a million a month? I can prove you a millionaire more easily than I can talk, and that is very easy. How much for your eyes? How much for your ears? How much for your tongue? How much for the poise of your brain? How much for the one who loves you? How much for the one you love? Are you not a millionaire yet? Then you never will be in this, or any other world! "My God shall supply every need of yours." If I need physical strength I know where to get it. When I need a verse, and can see just a little bit of it on the horizon, but feel I cannot get hold of it, I say, "Lord, push that thing my way," and he does it. "My God shall supply every need of yours."

He must have a bank of large capacity! He has, large as "His own riches." A notable example of that in the Old Testament is David; and

in the New Testament is Paul. How David tried this bank in every imaginable way, and it never failed him! And Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God." No one can make a successful run on this bank, but always there will remain "the love of God, which is in Christ Jesus our Lord."

The hardest thing I have to do is to convince people of the capacity of this bank. We are like a simple-minded lad in Scotland who was going along the road with a heavy bundle on his shoulder, and a kind-hearted gentleman said, "Get in and have a ride." And the boy got in, but sat down on the seat with the bundle still on his shoulder. And when the man said, "Why do you not put the bundle down?" "Why," replied the boy, "I thought when you were so kind as to carry me, I would carry the bundle myself." You smile at the lad, but smile at yourself, for that is exactly what you do! You say,

"Lord, I give myself away,
'Tis all that I can do,"

and the Lord looks at you and sees bundles enough on you to fairly weigh you down; and you do not have sense enough to see that if the Lord is carrying you, he is carrying all that is on you, and that you might as well put it down, as to hug it to your soul, and certainly to your own detriment.

And where is this bank? The capacity is "His riches," but its location is "in glory;" the bank is in heaven. Get rid of that heresy that circumstances are stronger than God! A woman said, "I am pretty well under the circumstances." It popped into my head to say, "Well, why do you not get above the circumstances?" We have no business under the circumstances! God is not under them; he is above them! And what he wants to do is to lift us above them. David said, "My soul dwelleth among lions?" But he was singing a song then. Paul and Silas were in the jail in Philippi, and they sang so lustily that the walls of the jail fell

down. Get above the circumstances! It is the hardest thing I have to do; and that is not wailing either, nor finding fault with God; but simply saying that it is difficult for us men and women to get above the things of sense, time and the devil, into a clear apprehension that spiritual, eternal, Christian things are after all the only important things.

The Cashier's name, "Christ Jesus." I do not know why God has conditioned everything on Jesus. You

cannot be saved apart from Jesus. When you push Jesus out of your thinking and life, you have pushed away the salvation of your soul. "No man cometh unto the Father but by me."

What use shall we make of this great bank-note? Let us begin by saying, "My God," and as we think of the greatness of our Lord, who has become our Father in Christ Jesus, let us have faith enough to say, "Shall

supply;" and as we think of that infinite God, let us dare say, "Every need;" and if Satan suggests that we may ask a prayer too big for God to answer, let us think about "His riches;" then let us think of the word of Jesus that we can have treasure up in heaven where no thief can steal and nothing can corrupt, and then let us be very careful as we approach that bank, to use the Cashier's name—"Christ Jesus."

THE END--THE BEGINNING

Mrs. H. C. Morrison



The closing of a year in life's calendar always brings sad reflections. It is a time of retrospect, when the events of the year come rushing before us, many of them causing regret, while others bring joy upon their recall.

At the close of 1942 we stand at the End and the Beginning. The fact that we shall be given a record whose pages are white and clean, and with it the opportunity to fill them with noble deeds of service to God and our fellowmen, should make it a time of inspiration and purposeful resolution, and while

"Before us is a future, all unknown,
A path untrod,"

yet we have the promise of the abiding companionship of an unfailing Friend who will never leave us, nor forsake us.

The End and the Beginning is a time of thanksgiving as well as a time of forecast and deep solicitude for the days that lie ahead. Not one of us but has great cause for gratitude for the streams of mercy and truth that have followed us through the devious paths of the fading year. Like the Psalmist we can truly say, "Surely goodness and mercy have followed us all the days of our life." And, even our failures may be turned into blessing by guarding us at the points where we have failed, that we may not be their victims again. Whatever comes and goes, there is the privilege of making the best of one's circumstances.

It is said that, "A young artist longed to travel and put upon canvas wonderful scenes under Italian skies and among the Swiss mountains, but the necessity of supporting her aged

parents kept her at home. One day, as she looked out of the window of her basement studio, she saw the stone wall of a neighbor's house, and in a cranny of the rough stone steps leading up to the door she noticed a sturdy dandelion, with its green leaves and blossoms. She exclaimed, 'Here is something I do not have to travel far to see,' and she painted a picture that won her fame. She called it, 'Making the Best Of It.' Do you know of a better spirit than making the best of it with which to enter the New Year?" Some one has said that,

"Of all sad words of tongue or pen,
The saddest are these,
'It might have been.'"

It is related of Queen Catherine of Russia as she looked into the past and saw so many things left undone that she purposed to do that she exclaimed, "I am an accumulation of broken ends." How true this is of most of us. At the close of a year the broken ends are more keenly sensed, but we should not give vent to regretting that which we cannot help, but begin anew and

"Waste no time or tears
Upon the blotted record of past years,
But turn the leaf and smile, oh, smile
to see
The fair white pages that remain for
thee."

The success of a building depends largely upon the blueprint which contains the architect's plans and specifications, and his best work will be as he carries out these specifications and plans. So the way for us to make the best of 1943 is to follow the Christian's "Blueprint" found in the Sermon on the Mount, and build for the coming year in accordance with its plans and specifications. It is the Christ plan, and no higher standard can be set up for Christian living than is herein found. If we follow

its specifications we shall love God with all the heart and our neighbor as ourselves, thus fulfilling all the law and gospel of grace. Let each of us purpose that we shall live more unselfishly the coming year, and with unshaken faith in the never-failing Friend,

"To leave the old with a burst of
song,
To recall the right and forgive the
wrong,
To dare to go forth with a purpose
true
To the unknown task of the year
that's new,
To help your brother along the road,
To do his work and lift his load,
To add your gift to the world's good
cheer
Is to have and to give a glad New
Year!"

We Have Been Notified

That all subscriptions expiring in January, 1943, will be discontinued at the date of expiration, so I am writing this reminder to suggest that you renew your HERALD at once, in order not to miss one of its weekly visits. Friends, this is important, and we trust you may heed this appeal and send in your renewal at once. Good things are in store for you next year and we don't want you to miss a single meal that THE HERALD spreads before you. I am believing that you will profit by this timely admonition, and we shall be hearing from you.

MRS. H. C. MORRISON.

The Outlook.

Hope, like its grim neighbor, Worry, cannot be founded on facts. Both have akin definitions: "Imagines, supposes, expects."

Each, though, has contrasting outlook—Hope sees good fortune ahead; while Worry, with direful forebodings, looks on the future with dread.

—Aletha M. Bonner.



Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

World-wide Mission Column

EDITED BY G. ARNOLD HODGIN.



OUR JOY AND CROWN.

Our departure from India on this our third regular furlough was more a tear-away than joyful anticipation. Reason,—the mighty "God who doeth wonders" was so manifestly at work in the Deccan section of Indian Methodism that one was loathe to leave. There's no greater thrill than to see the Holy Spirit at work in the hearts of men! How blessed to be a "worker together with him" in the salvation of those for whom Christ died!

To view New Testament *spontaneity* and *enthusiasm* in precious souls turning to Jesus Christ anchors one's heart to the dear people. Many such scenes will be unforgettable.

After many miles walk one day over parched pathways, sunburned and sun-baked, weary, "tired in the way but not of the way," I was asleep on the depot platform. Peeping about at dawn I found an Indian outcaste villager parked patiently beside my cot. He smiled at me from under his black home-spun blanket cape. "Now, Sir! I'll take 'no' for an answer no longer. You must come straight to my village this morning. I heard you were to camp here so I have been watching here all night. Myself and household have been ready for baptism over a year now. But we are always put off. Today the supreme

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LISTEN—PRAY—WRITE US.

J. Byron Crouse, Radio Director, Wilmore, Kentucky.

joy of Christ whom we believe must come to our hearts and our house!" he insisted. He seemed adamant. "The Holy Ghost whispered within, 'What doth hinder?'" We went to Marthanda's village that very morning. An humble faith in Jesus the Savior was clearly present in this group. Twelve new souls attested to this in bold baptism!

In our field the dry season from November to May is camp-meeting time. The power of God upon these occasions attracts new seekers Christward from new and oft-times unexpected quarters. We held a chain of seven regional camps one of these seasons. During these drives "to present every man perfect in Christ Jesus" strong delegations of determined men from twenty-eight new villages pounced upon us. "You must come to our village, too. We want to know the Christ of whom our friends and relatives testify," was their plea. That year of grace many hundreds were gathered into the fold of Christ.

You ask me to explain this movement of folk Christward? The glorious promise is, "I will pour out of my Spirit upon all flesh, saith God!" Praise his precious name!

E. A. SEAMANDS,
care Asbury Seminary,
Wilmore, Ky.

Dr. E. A. Seamands has been for many years a successful missionary in India. He is now making his home at Asbury Seminary for the "Duration," but is busy in evangelistic work for the cause of missions.

Professional Men Yield to John Barleycorn.

Such missions as the Bowery Mission, New York City, can accurately tell the story of the increasing drink curse in our country. Superintendent C. J. St. John says: "During pro-

hibition we got only the chronic drunk on the Bowery; today we are getting the lawyer, the skilled employee, the professional man, the musician. All kinds are coming to us today; there is 300 per cent more drunkenness since repeal than before. We deal with 150,000 to 250,000 of John Barleycorn's finished products each year—men who started with a social drink, took two or three cocktails, thought they could handle booze."—*Selected.*

The Fundamentals of Salvation.

MY SPIRITUAL READY RECKONER.
BISHOP J. C. BROOMFIELD.

In the little fishing village in Scotland, in which I was brought up, you will find in many of the homes a little booklet called "The Ready Reckoner." In this booklet are the answers to many of the simple economic mathematical problems that arise in daily business transactions. It is of great help to the villagers.

In the early days of my ministry, I wondered if it would not be possible to arrange a similar booklet to help solve problems in the realm of the spirit. Believing it would be possible, I undertook to prepare what I afterward named, "My Spiritual Ready Reckoner." To my surprise My Reckoner was composed of only four words of two syllables each.

Assuming you are not a Christian, and you desire to become one, where would you begin? James 1:21 answers your question—"Receive with meekness the engrafted word which is able to save your soul." In other words, *Admit* the Word of God in its written and incarnate form—the one into the mind, and the other into the heart. When you thus *Admit* the Word of God you will find objections from the natural man, and immediately the question arises as to who is going to be boss. James 4:17 advises—"Submit yourselves therefore to God." A readiness to submit is the first step in Christian living, and habitual submission is the top rung in the ladder. When we hesitate to submit, because of the way ahead not being clear, we then hear David in Psalm 37:5 advising us to "*Commit*

thy way unto the Lord, trust also in him and he will bring it to pass."

Moody was once asked, "If God should tell you to jump through a stone wall, what would you do?" Quick as a flash came the answer: "I'd jump, and it would be God's business to have the hole ready when I got there."

Peter on the housetop at Joppa *Admitted* new truth; downstairs he *Submitted* to go to the house of Cornelius at Cæsarea, and in so doing, *Committed* his way and its outcome to God. The person who *Admits* the Word, *Submits* to its teaching, and when the way is not clear *Commits* his way unto the Lord, is bound to get something. When he has got it, what will he do with it? Jesus answers in Matt. 5:16, "Let your light so shine." In other words, *Transmit* to others what God has graciously given to you.

In over forty years of ministry, I have not found a problem incident to Christian living that falls outside of these four words—*Admit, Submit, Commit, and Transmit*. Try them!

News and Views.

BY JOHN PAUL.



President Roosevelt's last Thanksgiving proclamation carried double. It proclaimed also that Jan. 1, 1942, should be a day of prayer for these United States. If "what you do on New Year you do all the year," it

should mean a YEAR of prayer.

In a now-it-can-be-told speech, the Australian Premier informs the world that, when they met last, Roosevelt and Churchill agreed that the first number on their program was to put a crimp in Hitler.

It was premeditated that Japan should have a hook in his jaw, but that the Japanese should be allowed to play on a long line, to be hauled in after his fellow shark had been beached. MacArthur and company are now shortening the line on the dangerous fish.

Praying for victory and for a peace acceptable to God, is the way the Catholic leaders in the U. S. A. have expressed themselves in a recent meeting. In calling this war "the defense of life and right," observers say they were speaking the mind of their chief at the Vatican, who is

now, in a strange, sad way, once more a "prisoner."

Italians and Germans on Italy's soil are getting along together like the snake and the frog in the frog's hole, at the end of a long winter of complacency. "I'm going to bite you," said the snake. "For which of my good services would you bite me?" asked the frog. "I have no reason," said the snake. "It's my nature."

Fifteen hundred Italian prisoners in transit, killed west of Africa by German submarines, is long suppressed September news. It was a British transport; and a German captain said they would have sunk it if half of Italy had been aboard.

There is a shortage of chaplains though probably four thousand ministers are now in this service. Episcopalians, the President's brethren, thirty percent above quota, are the only group above par. Lutherans and Presbyterians are about up. Baptists and Methodists and Colored churches are behind with their quota. Some reasons assigned for this are embarrassing.

Russia's ambassador to Turkey is back at his post after a long absence. The good offices of the U. S. and the Allied nations are bringing those two countries closer together. They need each other.

That school for chaplains at Harvard makes strange bedfellows. Catholics, Jews and a variety of Protestants. They don't study theology, but the courses include military law, hygiene and first aid, morale, music, and various forms of precautionary wisdom.

What has become of "the Christian General," Feng of China? I asked this question of one lately from China. Age and error explain his present inaction; but his heart is in the right place. He is Christian again, if not "yet." He got fleas on him for awhile by associating with pre-war atheistic Communism.

The change in the war tide is sour grapes to some newscasters. The Japanese, they say, have unmeasured resources to come again, Hitler is not one-tenth defeated, and our heroes are out of breath and far from their supplies. But if the disasters that befell the invaders in North Africa and Russia and the Solomons had happened to us they would have seemed, as they must be, the signals of despair.

If you are lonesome and unprotected read the Ninety-first Psalm.

Renew your Herald Today.

An Echo of Thanks.

Spoken for the Staff of The Pentecostal Herald and the Staff of Asbury Theological Seminary, by one connected with both.

Thanksgiving could not end in November, with THE PENTECOSTAL HERALD staff, nor with the students and faculty of Asbury Theological Seminary. Indeed, it never ends, with any Christian; but these two groups, made orphans, so to speak, by the translation of the late Dr. Henry Clay Morrison, just where the big things had to be done in their work for the Master, must give continued thanks for the smile of Providence.

Providence works through people. People are moved in three ways. By a loyal heart; by an understanding mind; and by the Holy Spirit. Whether it has been by one of these ways, or by all three, that you, dear friend, are being led to help build a memorial to our departed leader, we all hereby thank you. For this Memorial is not just a noble sentiment. It is a provision to raise more preachers and missionaries in whom the grand preachers of yesterday will multiply themselves.

We are ministering to a needy world in its neediest hour; to a perplexed church in its time for greatest travail. Asbury Theological Seminary is giving to that world and to that church something more priceless than money, more rare than rubies. She is giving them men and women of the new generation, with the last word in practical graduate training of heart and mind and voice and hand. Keep praying, and keep making this your channel through which to work. Thank you, you have done well.

JOHN PAUL.

A NEW YEAR MEDITATION.

(Continued from page 2)

weak and frail,
But in the living God, who will—who
must prevail;
So we can rest in Him, and know that
He will be
Our Confidence and Guide, until our
Lord we see.

"No confidence in self, our life is but
a span;
We trust the Living God, of whom
we say, 'He can'—
Can fill our every need and keep us
by His grace,
Till in that coming Day we see our
Savior's face."

"How rare it is to find a soul quiet
enough to hear God speak."

—Fenelon.

PENTECOSTAL HERALD

and WAY OF FAITH

PUBLISHED WEEKLY

Six Months In Advance\$0.50
One Year In Advance 1.00
Foreign Countries 1.50

Subscription discontinued when time is out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

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Remit by Cash, Check, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

(Continued from page 1)

are more than conquerors through him that loved us," who "is able to do exceeding abundantly above all that we ask or think," and "who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

The Bible--Our Guide For The New Year.



WE are living in a restless age. The mad race of men in quest of peace and rest is manifest on every hand. "Where can I get help?" "Where can I find lasting peace?" are questions ever paramount in the mind and heart of this generation. People find themselves in all kinds of dilemmas. They work themselves into mad frenzies. They rush on day and night in this endless quest. They follow the trail in pursuit of ten thousand mirages of different colors and types. They awaken at last from their delusions to find themselves without a guide, an anchor, or a ray of hope. The cry of despairing multitudes may be heard daily. Unsuspecting emotional volcanoes are smothered in the breasts of multiplied millions who daily walk our streets and travel our thoroughfares. These suppressed volcanoes are bursting forth in terrible tragedy. Broken homes, suicides, crimes, drunkenness, debauchery, defeatism and war are some of the manifest fragments of these bursting volcanoes in the daily life of the world.

The heart cry of the ancient writer in the Scriptures was expressed in the words: "O wretched man that I am! who shall deliver me from the

body of this death?" There is a cry for help going up from the souls of men amid the scenes of confusion: "Where can I get help? Where can I find peace?" This is an age-old cry in the heart of man, and that cry is just as manifest in this modern age as it was among the people of ancient times.

Amid the scenes of life's confusion it is comforting to know that we have not been left without chart or compass. All of the wreckage strewn along the shores of time could have been avoided. Every ship that went down could have been saved. The chart and compass on the sea of life's voyage is the Bible, the Book of books. In this Book the voyage of life has been clearly charted. All of the rocks and the shoals have been marked with a lighthouse of God's warning. Provision has been made in this Book for the meeting of every storm, and for sailing safely through the darkest night, even when the stars refuse to shine.

This Book, the Bible, is the Word of God. It reveals to us God. Men cannot find God in their own material quest. Some one has defined the Bible in these words: "The Bible is the record of God's revelation to men." Another definition is: "The Bible is the record of God's great adventure in making himself known to men, revealed in the luminous speech of the prophets, and at last in the person and work of Jesus." In the reading of the Bible we find God revealed to us as the loving Father, interested in the affairs of men, and putting forth every effort to save the lost.

The Bible reveals to us ourselves. In no other place can we find the picture of the human heart so truly portrayed as in the Bible. It reveals man as capable of the most disastrous behavior, and this is due to man's unwillingness to live in accordance with the moral law of God. There is no depth of sin or crime to which men will not sink when pursuing the course of their own lusts and passions. Man in himself is lost. He is not able to save himself. Sinking in the quicksands of his own lusts and passions, he is not able to extricate himself. Again the cry of the race is for help: "O wretched man that I am! who shall deliver me from the body of this death?" Man is the crowning work of God's creation, but he is free. He can say "no" to his Creator. And thus in saying "no" he creates a hell for himself, not only in this life, but in the life that is to come. While man is free to choose death, he is also free to choose life.

In the Bible we read the blessed promise: "I am the way, the truth, and the life." Also the promise: "If any man will come after me, let him deny himself, and take up his cross and follow me."

The Bible reveals Jesus Christ, the Son of God. Jesus stands high above all characters that earth has ever known. No one has ever approached him in wisdom, power, and purity of life. Many wise and great have lived, and had their day. The philosophers have come and gone. Great scientists have made their contributions to the stream of human progress. Artists and musicians have gripped the imagination and attention of the people of the earth. But of all who have ever lived and spoken, and have appeared on the stage of human action, Jesus Christ stands as the one sublime and supreme character of all history.

A noted historian is reported to have been asked to name six men who most powerfully influenced the history of the world. He replied: "There are not six; there are only three; indeed there is but one: and his name is Jesus of Nazareth." The Bible is the only book that reveals to us the power, the beauty, and the glory of this supreme character of the ages. Profane history has but little to say about him. The historians refer you to the Bible to find his record. When Dr. Elliott compiled his great five-foot library, he did not go to profane history for the record of the story of Jesus, but to the Bible. He included in his famous collection of classics the Gospel of St. Luke.

The Bible reveals how to be saved. The Book reaches into the very depths of human nature, revealing the awful consequences of sin. Its age-old statement, "The wages of sin is death," remains as true in our modern life as when it was uttered in ancient times. "Whatsoever a man soweth, that shall he also reap," is as manifestly true today as when the inspired writer uttered the statement.

The harvest of sin is a terrific one. If it were not for sin marring the peace and happiness of the world this earth could be a literal heaven. But sin has crossed the pathway of every life. It has brought heartaches and disappointments to every soul. The Bible is the one and only Book in all the world that reveals the way of deliverance from sin. This deliverance and salvation come through repentance, faith, and obedience to the will of God through Jesus Christ our Lord. Jesus has invited the weary

(More on page 9, col. 3)

"He Being Dead, Yet Speaketh."

NEW YEAR GREETING!



We begin the New Year with cheerful greeting, earnest prayer, and hearty good wishes to all the readers of THE PENTECOSTAL HERALD. We hope that all of our subscribers will go with us through the year 1943. We shall try to make

THE HERALD more interesting and helpful than ever before in its history.

Our readers may be sure that we shall earnestly contend for the faith once delivered to the saints. We shall seek to defend the Church from the ruin and ravages of false teaching, to promote the spirit of evangelism, to build up the saints in the Lord, and to bring the unconverted to Christ. Our supreme object is the preservation of the faith of the people in the Holy Scriptures, the true spirituality of the Church, an evangelical, Spirit-filled ministry, the sanctification of the children of God and the salvation of the lost. This work, accomplished and carried forward, means untold blessing in all the ramifications of life. This means happy homes, civic righteousness, individual salvation and social uplift.

It is not worth while to try to hide from ourselves the fact that there is a subtle attack upon the foundations of the faith. There is widespread attack upon the authenticity and inspiration of the Holy Scriptures. The dangerous skeptic of a half century ago was immoral and profane; he denied the existence of God. He was a blasphemer; he made no pretension to piety. His extreme, unreasonable and irreverent attitude frightened the people from his teachings and position. Satan has changed his tactics; today the skeptic is in the Church; that is, the dangerous type of skeptic. He claims to have profound reverence for God. He claims to take Christ as his example and to be in a state of salvation. If there is such a place as heaven, he fully expects to go there. At the same time, he ridicules much of the Bible. He fails to tell us what portion of the Scriptures is to be believed. He is so busy insisting that a large per cent of the Bible is fiction and folklore, that he has no time to point us to

A NEW YEAR'S SONG.

In Dr Morrison's Sick Room.

The joybells are ringing in my soul today,

Because the blood of Jesus has washed my sins away;

And the blessed Holy Comforter has come to me to stay—

And that is why the joybells keep ringing all the day.

My heart is singing gladly while on my bed I lay,

For in this full salvation I have found the holy way;

And while the Spirit guides me I will not go astray—

And so I go on singing up the shining way.

My heart is praising Jesus every night and day;

'Twas through His blood I entered into this blessed way.

Come, join me in His praises; do not make delay,

He will keep your heart a-singing, as you march the homeward way.

that part which we may believe to be the inspired Word of God.

We have no sympathy with this class of religious teachers, nor do we have any faith in their claims of superior scholarship; we do not believe in their brand of piety, and that if they are permitted to go forward with their propaganda, while they remain in, and eat the bread of the Church, they will destroy and break down the house of God, deceive and mislead the people, and in the end, create a state of unbelief and immorality. THE PENTECOSTAL HERALD will carry a drawn sword against these destroyers of the faith.

The very best answer to the untoward conditions is a gracious revival of true religion. An outpouring of the Holy Ghost will bring confusion into the ranks of unbelievers. God's manifested presence is the greatest need of the hour. Let it be your su-

preme desire, and earnest effort, to assist in bringing about a great spiritual awakening—a genuine revival of religion—an outpouring of the Holy Ghost in his mighty power to convict sinners, convert penitents, reclaim backsliders, and sanctify believers. These are perilous times, and every Christian ought to be alert and eagerly active to promote a widespread revival that will save the souls of men.

THE BIBLE—OUR GUIDE FOR THE NEW YEAR.

(Continued from page 8)

and footsore travelers, whose backs are breaking beneath the burden of sin, to come unto him. His invitation is: "Come unto me all ye that labor and are heavy laden, and I will give you rest." In Christ there is rest for the weary, comfort for the sorrowing, peace for the disconsolate, and strength for the weak. In him is the abundant life—life rich, full, and free; life that is overflowing and abounding in the blessing of other lives. This abundant salvation is offered to all alike. There is no sin so great but that he is able to forgive. There is no burden so heavy but that he is able to bear it. There is no night so dark but that he is able to shed forth the gleam of a blessed hope in the brightness and the beauty of his person.

A supreme need in the nation today is a great revival of Bible study. Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how suddenly catastrophe may overwhelm us, and bury our glory in profound obscurity."

Renew your Pentecostal Herald Today

THE H. C. MORRISON MEMORIAL BUILDING AND ENDOWMENT FUND

In sincere appreciation for the great work carried on by Rev. H. C. Morrison, and with a desire that it be perpetuated.

I pledge to give to the H. C. Morrison Memorial Building and Endowment Fund the sum of \$..... payable in cash ☐

War bonds ☐, in one year ☐,
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(Designate time by marking)

Return to Mrs. H. C. Morrison, Treasurer, Asbury Theological Seminary, Box 774, Louisville, Kentucky.

Name

Address

OUR BOYS AND GIRLS

A LESSON TO START THE NEW YEAR.

"Oh, dear!" whined James, "I just hate to do errands. Does Sarah need the sugar right away?"

"Right away," said mamma. "She is baking doughnuts, and wants the powdered sugar to roll them in while they are warm. Run, dear, and get it as soon as you can."

"When I get big I'll never do a single thing that I don't want to," said James, when he was back at his play once more. "It seems little boys have to do all the mean jobs, and it isn't fair."

"But you like doughnuts so well," said mamma, "and Sarah does so many nice things for you that I should think you would like to do errands for her once in a while. Do you think you would be happier if you only did the things you enjoy?"

"Course," said James, promptly. "I'd like to try that way for a while."

"Well, suppose we do this week. We'll do just the things we like, and see if we get along better. I think you will be ready to go back to the old way before supper time, though."

"Indeed I won't, mamma. That is the best thing you could say, for I want to play in the sandpile all day at my fort without having a single thing to do. Are you sure you mean it?"

"Perfectly certain, James. We will wait till you are ready to go back to the old way, if that is a month."

James came into the house for dinner at noon.

"Nothing but bread and butter for dinner?" said James in great surprise. "I'm hungry as anything."

"I told Sarah to get some other things," said mamma, buttering a slice of bread for herself, "but she said she wanted to finish canning her berries. She hates cooking anyway. Don't you want anything for dinner?"

"Yes, please spread me some bread, mamma."

"I just hate to spread bread, dear. Help yourself."

"This is the afternoon of the party, mamma," said James after dinner. "When will you get me ready? I'm afraid I'll be late."

"I don't want to stop reading," said mamma. "I thought we were to do only the things we liked today, and I don't like to leave this comfortable chair."

James went slowly to his room and began to put on his new suit by himself, but everything went wrong. A button came off, and he couldn't find his shoes, and his hands looked dirty in spite of all his efforts, and the first thing anybody knew the big tears were rolling down his cheeks. "I want to go back to the old way, mamma," he sobbed, throwing himself down on the floor by her side. "I didn't know how horrid it was to be selfish till today."

"Are you sure?" asked mamma, lifting the little head from her lap to look straight into the tearful eyes. "Do you want to do the hard jobs along with the easy ones?"

"Well, well," said Sarah, next day, "how's this. My kindling-basket's full, and I didn't have to say a word about the scraps for the chickens. I think a small boy must have had a very good time at the party yesterday."

"I did! but I found out before I went that it doesn't pay to be mean and selfish," said James.—Publisher Unknown.

Dear Aunt Bettie: May I join your happy band of Christian boys and girls? I

haven't seen many letters from Florida. I am saved and sanctified. I want to always live for Jesus and win others for him. Some day I hope to go to Asbury College. I am seventeen years old and a senior in high school. I weigh 106 pounds, am five feet tall, have wavy red hair, brown eyes, and fair complexion. My birthday is November 17. Do I have a twin? If so, please write to me. It was indeed a shock to hear of Dr. Morrison's death. I had the great privilege of hearing him preach at Bethlehem camp meeting last year. I have a brother who graduated from Asbury College and is a preacher. I would like to hear from boys and girls all over the world.

Muriel Leonard,

Rt. 1, Box 29, Cantonment, Fla.

Dear Aunt Bettie: I am not one of the young folk, neither am I called old, but I do enjoy reading page ten. I think the entire paper is excellent food for the soul. Each time I have written, I have made a request but I feel sure that The Herald Family is a good place to get help.

I am teaching school and cannot be at home often, so my mother, who is seventy-nine years old, spends much of her time alone on Sundays. Let us each do our best to get as many souls as possible saved. Times are perilous and souls are perishing. We are the channels through which our Savior can reach them.

Flossie Stuart,

Bradford, Arkansas

Dear Aunt Bettie: Can a girl from the sunny south join your happy band? I live in North Carolina but go to school in South Carolina. It is Central College, Central, S. C. I like it fine. It is beautiful now with all the birds and flowers. I am fifteen years old now. My birthday is November 12. I have medium brown hair, dark brown eyes, and I am about five feet, two inches tall and weigh about 100. Have I a twin? I go to the Wesleyan Methodist Church and I am a Christian. I have several hobbies. I collect snapshots, stamps and calling cards. I have quite a few of each. I enjoy reading The Herald and especially page ten. I have written one letter and I got lots of letters. I hope Mr. W. B. doesn't get this because I'd like to see it published. I promise to answer all letters and cards, so girls and boys let the letters fly to

Billie Faye Morrison,

W. M. College, Central, S. C.

Dear Aunt Bettie: Is there a small space for a Pennsylvania girl to join your happy band of girls and boys? I am fourteen years old, have dark red hair, am five feet, five inches tall, weigh 110 pounds, and have fair complexion. I belong to the First Methodist Church of Homer City. Our pastor is Rev. Huntsman. Father takes The Herald and I like page ten very much. My hobbies are playing the piano, and collecting handkerchiefs. My favorite sport is rink skating and playing tennis. This is my first letter and I hope to see it in print. I will answer all letters received for I want a lot of pen-pals.

Janet Rae Hiner,

39 Ridge Ave., Homer City, Pa.

Dear Aunt Bettie: As this is my second letter I would like to see it appear on page ten. My father, who is blind, takes The Herald and we enjoy it very much. I am fourteen years of age and I have brown

hair, hazel eyes, and a dark complexion. I will appreciate hearing from boys and girls, especially those who collect stamps, as that is my hobby.

Mary Ruth Shinn,
Lewisville, Tex.

Dear Aunt Bettie: I read page ten in The Herald. I hope to see my letter in print. I am eight years old. I will be in the low four in school this year. I go to West End Methodist Church. This is my first letter to The Herald.

Sally Ed Condif,

401 Virginia Ave., Virginia Heights,
Roanoke, Va.

Dear Aunt Bettie: This is my first letter so I hope to see it in print. I am a boy twelve years old, and was born September 27, 1929. I have brown hair, brown eyes, and dark complexion. Do I have a twin? My father died when I was ten years old. My mother takes The Herald and I enjoy page ten very much.

Earl Gay,
Box 5, Sasser, Ga.

Dear Aunt Bettie: Will you please let a West Virginia girl join your happy band of boys and girls? I am fifteen years old, have brown hair and blue eyes, weigh about 142, and am about five feet, three inches tall. My birthday is May 22. I have three sisters and two brothers. One of my brothers is in the army. I take The Herald and enjoy page ten very much.

Chleo Marie Self,
Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? This is the second letter I have written to page ten. I was nine years old April 7. I'm four feet, five inches tall, weigh 58 pounds, have blond hair, grey eyes and fair complexion. I wear glasses and have ever since I was four years old. I go to Sunday school every Sunday at Live Oak Methodist Church and my teacher is Mrs. Elma Smith. Our pastor is Rev. W. J. Freeman and we all like him fine. I have a sister six years old named Glenda Fay, a brother two years old, Lacy Farrell. We have good times playing together. I have for pets a white cat, Snow Ball, and fifteen bantam chickens. How many of the boys and girls like to read? I read forty-one books in school last year. How many can guess my middle name? It begins with D and ends with N, and has four letters in it. I will try to answer all letters I receive. Boys and girls, let your letters fly to

Willa D. McDuffie,

Rt. 5, Box 116, Fayetteville, N. C.

For The Man In Service.

Send your boy The Nightingale of The Psalms, by Jarrette Aycock. A beautiful booklet on the 23rd Psalm, containing a real message that will grip the hearts of men. Highly recommended by the late Bud Robinson, H. C. Morrison, C. W. Ruth, Mell Trotter and many others. Bound in imitation leather. Price 25 cents. Order at once. One Christian worker is ordering a thousand copies to give to our Soldier Boys.

PENTECOSTAL PUBLISHING COMPANY

Louisville, Kentucky.

NEW BOOK

The Unpardonable Sin Against the Holy Ghost.

BY REV. H. E. McWILLIAMS.

Some of the chapters are: What is the Sin Against The Holy Ghost? How is This Sin Committed? May One Know? How Affected When Committed? How May One Avoid Committing, etc. 60 pages, 25 cents per copy. Published by Herald Press, Louisville, Ky.

Young People's Column.

DAVID A. SEAMANDS
1111 S. 4th St., Louisville, Ky.

"NO EXCUSES ACCEPTED!"



Leader: God accepts no excuses when it comes to our salvation: Likewise he accepts no excuses when it comes to our service. There is one in the Bible who tried every excuse in the catalogue. Let us study his

life and see if it doesn't apply to our own.

First Speaker: (Read Exodus 3:9-12).

Moses' excuse: "Who am I to stand before Pharaoh?" Moses made his mistake in looking at himself, apart from the power and grace of God. God's answer: "Certainly I will be with thee!" It is a good thing to realize one's weakness, but never apart from the fact that "His strength is made perfect in weakness." (Compare this with Matthew 28:18-20).

Second Speaker: (Read Exodus 3:13-15).

Moses' excuse: Whom shall I say hath sent me?"

Mistake: In thinking that since he was not an ambassador or priest he had no message to give. How often we hear, "If I were only the preacher."

God's answer: "Tell them the I AM sent you!" We are all ambassadors of the great, eternal God of the ages.

Third Speaker: (Read Exodus 4:1-2).

Moses' excuse: "I am not a natural leader."

"If I were only so-and-so it would be easy . . ."

Mistake: Moses (a) Wished he was someone else, an impossibility, and (b) Failed to see his own God-given talents.

God's answer: "What is that in thine hand?" Look at what you have; you have more than you think; develop them and it will surprise you.

Hudson Taylor: Lad of 17, fifty cents, became founder of the now great China Inland Mission.

Fourth Speaker: (Read Exodus 4:10-12).

Moses' excuse: "I am not eloquent." The commonest excuse of all.

Mistake: Moses forgot that it

wasn't his words but God's power that was to do the work.

God's answer: "Who made your mouth?" and then, "I will be your mouth!"

Bud Robinson stuttered and stammered, but led thousands to Christ.

CLOSING PRAYER BY LEADER: "For courage and grace to serve without excuse."

CALLED HOME

CRADDOCK.

On September 22, 1942, the purified spirit of Rev. J. W. Craddock took its flight to realms of day from his home at Penhook, Va., where he built the well known Penhook Tabernacle. Here camp meetings are held annually, as they have been for many years, sinners are converted, backsliders reclaimed, and believers sanctified to the glory of God.

His funeral services, conducted by Dr. O. B. Newton, assisted by Rev. J.-T. M. Banks, Rev. L. G. Tinnell and other ministers, were not mournful but evangelistic. The great tabernacle was filled with a multitude that admired and loved him. Flowers from far and near were banked high on both sides of the pulpit platform. Men came from across the state to be present. He expressly desired that there be no sorrow nor crying on the part of any, but rather rejoicing on this, the occasion of his translation, as he passed out of life on earth to the more abundant life in heaven.

He believed in, sought and received a mighty baptism of the Holy Spirit for service, and experienced the blessing of entire sanctification through the purifying and sanctifying grace of God.

Simultaneously with his conversion came an unmistakable call to preach the unsearchable riches of Christ. It was the high privilege of the writer to sign his license to preach the gospel and to assign him to his first appointment. Twenty-four years ago he was married to Miss Lizzie Brothers of Whaleyville, Va., who both before and after her marriage was a teacher in the branch schools of the Ferrun system and a woman of talent, culture and consecration. She, too, experienced the blessing of entire sanctification, and so made a large contribution to the success and usefulness of her husband's ministry.

He did the work of an evangelist, and this was his chief delight. Though he was 82 years of age at the time of his departure, he was almost in the act of going away from home to another state to conduct evangelistic services when God called him to come up higher. To know him was to love and reverence him and to be associated with him a benediction. Would God there were more like him. The world needs such men more than it needs men with all possible human preparation unless they have also the endowment of the Spirit's power which he so wonderfully possessed.

B. M. Beckham.

LANE.

Thomas S. Lane passed away January 6, 1942, age 86 years, 10 months, 3 days. He was the son of Mr. and Mrs. Thomas S. Lane, of Fountain Run, Ky. November 10, 1881, he was married to Ella Houchen; to this union were born nine children. At an early age he professed faith in Christ and

joined the Baptist Church and remained a faithful member till death. He was a good man, known as an excellent song leader for revivals. His work was in different denominations. He made friends with the young people everywhere. Gifted to entertain with his innocent way of magic tricks. His motive was to point the young people to the cross of Christ. The writer feels the poignant sting.

His funeral was conducted in New Liberty M. E. Church by Rev. Rance Kersey, Rev. H. H. Ogles. The interment was in the Hawkins cemetery. On a tombstone in Ashley churchyard there may be read these words: "God's singer! In a land of alien thought and language thou didst sing the songs of Zion, now before thy King, blest singer, thou doest stand; thine earthly singing o'er; thy singing sweet and strong, and glad and wise thou art among the choir of paradise, a singer evermore!"

Rev. Earl Moody.

PRAYER REQUESTS

W. T. S.: "Pray that I may be healed of a serious nervous trouble."

V. W.: "Please to pray for me, as I had a very bad accident in which my spine is injured."

Pray for a son who is soon to be called into the army; also his mother who is deeply concerned for him.

An unspoken request is made for prayer in behalf of Mr. H., who is in need of divine help.

L. H.: "Please to pray that I may live true to Jesus, and come through victoriously."

Mrs. G. L. S.: "Pray that I may be healed of high blood pressure, and other ailments."

OUR YOUNG PEOPLE,

And older ones as well, will be gratified to know that we are to have a Young People's Column in each issue of The Herald, edited by David Seamands, a young man recently graduated from Asbury College, now assistant pastor to Dr. I. M. Hargett, of Fourth Avenue Methodist Church, this city.

Mr. Seamands is a most capable, devout young man and will furnish outlines for programs which may be followed by our young people to great advantage in their meetings.

In this, our New Year number, we introduce Mr. Seamands to you, and am sure you will find him a most wholesome leader as you pursue his instructions. Asbury College may be congratulated on having given to the world this young man who is destined to become a force for righteousness. Don't fail to greet him as he makes his first appearance in this issue.

Mrs. H. C. Morrison.

Buying ice cream to help the church doesn't attract much applause from the angels.

SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson III.—January 17, 1943.

Subject.—Jesus Winning Souls.—John 4:27-42.

Topic.—Seizing Opportunities for Winning Others to Christ.

Golden Text.—He that reapeth receiveth wages, and gathereth fruit unto life eternal.—John 4:36.

Practical Truth.—We should follow the example of our Master in seizing opportunities to win others for Christ.

Time.—Probably December A. D. 27.

Place.—Jacob's well, near Sychar in Samaria.

Introduction.—The purpose of Jesus, in coming to this world, was to provide a means of salvation for all men. In last Sunday's lesson he was dealing with one of the principal characters of the chosen race. Today we find him turned completely about, and dealing with one of the degraded Samaritans, a woman of low morals and mixed blood. He was bridging the tremendous gap between the two.

Jesus shows at once his ability to meet and handle all classes. When dealing with Nicodemus, a ruler in Israel, he was at no loss. Now, while at the other end of the ladder, he reaches a helping hand, just as effectively, to one who is all but an outcast. It is a beautiful demonstration of the passage, "He that winneth souls is wise." Blessed is that person who is able to meet all men on their own level, intellectually, socially or otherwise.

The fact that Jesus was willing to meet and talk with the woman of this lesson gives some insight into the nature of the kingdom of heaven. Naturally, the Jews were of the opinion that the Messiah would be for them alone. Race prejudice ran high with them. In their sight the Samaritans were no more than dogs. On top of all this, it was not a proper act of conduct for a teacher to talk with a woman, to say nothing of a low class Samaritan woman. What could it all mean. There is no wonder that the disciples marveled when they saw such a thing. But Jesus wanted to make it plain that "God is no respecter of persons." So far as standing is concerned, heaven knows no difference.

Saving souls was the business of the Master. For this purpose he left heaven, took upon himself the form of man, and deigned to live on earth among men. It is true, he did do a great many other things, but the one great purpose of his heart was to redeem the lost. To him, the greatest value on earth, was the soul of a man. There were none so great but that they needed salvation, and there were none so small but that they were worth saving.

Then, with this in mind, he, at once, becomes the great example to all of his disciples. If he, the divine Son of God, could

so see and act, it was not asking too much when he asked them to lift up their eyes and look on the whitened harvest fields.

His contact with the woman at the well, and that which immediately followed, was sufficient proof that the hearts of men were hungry and ready for a place in the new kingdom, as followers of the lowly Nazarene. The thing Jesus wanted was, that they, the disciples, should become fully acquainted with the harvest situation, so that they would be properly concerned about it.

His desire to save men was not to stop when he had to leave this world, but was to be perpetuated by those whom he should leave behind. He assures them that they will not labor in vain, but will receive a glorious reward for all that is accomplished.

Comments on the Lesson Text.

John 4:27. Came his disciples.—They had been to market to buy provisions, and were now returning. Marveled that he talked with the woman—It, being so contrary to the eastern custom, was a marvel that he should talk to any woman, but especially to one from Samaria, and one of such low standing. Yet no man said, etc.—Though they were surprised, no one dared question his action.

28. Left her waterpot.—She was so deeply impressed, and so much excited she, for the time being, forgot her first mission in coming to the well.

29. Is not this the Christ?—Jesus, so far as she was concerned, so completely fulfilled one of the characteristics, which the Jews held as essential for the Messiah, was the promised One. She wanted the judgment of the others.

30. Then they went out of the city.—Her message was sufficiently impressive, that they followed her leadership, and came to see this wonderful man.

31. In the meanwhile.—While the woman was gone into the village. Prayed him.... eat.—Urged or insisted on him eating.

32. I have meat to eat that ye know not of.—This was a comparison to teach the disciples a great heavenly truth. Spiritual food was likened unto physical bread and meat.

33. Hath any man brought him ought?—It was not always easy for the disciples to comprehend the words of their Lord. This was one of those times. They wanted to take his figurative language too literally.

34. My meat is to do the work of him that sent me.—Christ did not mean that the physical man did not need to be fed, but before eating came the will of his Father. And so it should be with all of us.

35. There are yet four months.—Ordinarily it was four months from seed time to harvest time. That is in the physical world. The spiritual seed were already, though just sowed, springing into produc-

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tion. White already to harvest.—Since the newly planted spiritual seed had so quickly produced, Jesus wanted his disciple to see the urgency of the spreading of the gospel. Men were hungry for it, but there were few to give it.

36. Receiveth wages.—The wages to which Jesus referred were not pecuniary, but were wages of joy and heavenly blessings in this world, and the eternal reward that was to follow.

37. Herein is that saying true.—This was a proverbial expression among the Jews, but in the work of the kingdom it is literally true. "One soweth, and another reapeth." The pioneer worker sows the seed and those coming on after reap the harvest.

38. Other men labored, etc.—It is not always the one who sows the seed that sees the harvest. No, the truth is, the ground must be prepared and the seed sowed, then later someone else must come along and gather in the sheaves.

39. Believed on him for the saying of the woman.—The testimony of the woman, concerning Jesus, was sufficient to cause many of the people of the village to accept Jesus as the Messiah.

40. He abode there two days.—Because of their interest in him and hunger to know more about him, he accepted their invitation to abide.

41. Many more believed because of his own words.—The testimony of the woman had its effect, but Jesus did not let it stop there. He continued to teach, and they continued to believe.

42. The Savior of the world.—This is what many of the villagers thought of him after they had heard him for themselves.

PERSONALS.

Beginning Sunday, January 3rd, and running through January 17th, there will be a revival in the Clarksburg Pilgrim Holiness Church located on West Virginia Avenue and 17th Streets, Clarksburg, W. Va. The engaged evangelist is Rev. J. F. Woods, and the singers Rev. and Mrs. J. A. Rice. Come if you can, and if not please pray.—Rev. H. H. Harrison, pastor.

James and Louise Cook, song evangelists from Benton, Ill., wish to make it known that they are accepting a position as assistant pastors and musical directors at the First Nazarene Church, New Castle, Ind., for the duration at least. It has been their happy privilege to work with the fine pastors and evangelists in 21 states for the past six and a half years. Their new address is 634 S. 18th St., New Castle, Ind.

On the first Sunday in November we began a revival at the beautiful new Wesley Chapel Church on the Stewardson circuit, with Rev. Clark M. Tate, pastor. We had a great time preaching the gospel and had a number of victories. People testified that they had moved closer to the Lord than they had ever been. We are now in our fourth week at Dennison where God is working and people are getting blessed. There are shouts in the camp as many pilgrims come home. This is a great field. We expect to come back here for another meeting at the Dunlap Church, Rev. M. W. Smith, pastor.—Evangelists Claude and Eula B. Sanders, Boulder, Ill.

The San Diego County Holiness Association All-Day Meeting will be held January 19th, 10:00 A. M., 2 P. M., 7:30 P. M., Nazarene Church, 14th and E. Sts., San Diego, Cal. Night of prayer January 20th, 10:00 P. M. Same location. Speakers 10, 11 and 12 P. M. For location of future meetings Phone T 5595.—Mrs. K. Hollowell, President.

I was returned to Bryantsville for the second year and the good people received us with open arms. No pastor ever had a finer people to serve than this preacher. My church has been hit hard by the war as has all others, but we have been pulling the grade and doing things in spite of the handicaps. Since conference we have put a beautiful carpet on our church floor at a cost of over \$150.00. Our church is out of debt. We are on the Honor Roll with our benevolences and all in love with one another and looking for better and brighter days ahead.

We have held two revivals off our work since conference. Our first was at Sunrise on the Oddville charge, Brother S. L. Moore, pastor. This was said to be the best revival that Sunrise had witnessed in many years. I was there as pastor for four years and a finer people could not be found than on the Oddville charge. I was entertained in the good home of W. W. Beckett, and it was a real home.

We have just closed a fine meeting with Brother Jos. H. Lewis, at Yancey, Ky. We had a good meeting taking everything into consideration. There were two other revivals in progress in the same camp and many other things happening throughout the two weeks we were there. We had four services daily. Broadcast at 9:15, preaching at 10, Young People's Services at 6 and



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preaching again at 6:30. God blessed his Word and a number of hungry hearts were blessed. We stayed in the parsonage with Brother and Sister Lewis and their baby girl. It seemed as if they could not do enough to make our stay with them pleasant and happy.

We went out daily for meals, prayer or fellowship among the good people. Brother Lewis has a wonderful church. Our dear Brother Root, with the good people, built it at a cost of something like fifty thousand dollars. Brother Lewis is in favor with his people and God is blessing his labors.—T. P. Roberts.

Our Evangelists.

A MEETING IN RETROSPECT.



August 16th, General Evangelist, James B. Kendall, of Lexington, Ky., closed a three-weeks' evangelistic mission at Ketron Memorial Methodist Church, Kingsport, Tenn. Rev. Kendall was invited to conduct the meeting in lieu of the late Dr. H. C. Morrison, whose death in March made it necessary to rearrange plans for the meeting.

From the very first there were a grow-

ing interest and attendance which were maintained throughout the meeting. Brother Kendall preached a full-orbed gospel, insisting upon repentance, conversion, heart purity, and not neglecting the social implications of the Gospel. The evangelist manifested desirable gifts in dealing with the masses or the individual. His messages were positive and searching, marked with genuine humility and sympathy. The services were conducted with keen insight as to the importance of the organized church and membership thereto. On the closing day the evangelist led not only almost every new convert into the membership of the local church, but also many transfers from other localities. Scores were definitely blessed and forty persons were brought into the membership of the church during the meetings and many have been added to the church since as the results of the meeting this despite the fact that some sixty-five members had been added during and following a meeting in February, only six months before, under the able evangelistic leadership of Rev. W. D. Wilkinson, and Mr. and Mrs. M. V. Lewis, Wilmore, Ky., conducting the music and children's and young people's work. The after effects have been most salutary, as evidenced by increased church attendance, 122 per cent increase in world's service acceptance, backed by property improvement. In addition, a \$3,500 debt on church property has been lifted. Surely the meetings have made definite contribution to these accomplishments.

The work of Rev. Kendall in our church stands out, perhaps, the most satisfactory of any we have had in nearly a quarter of a century of pastoral work and I think it should be recognized.—W. H. Lewis, minister.

If you are down with the blues read the Twenty-third Psalm.

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EVANGELISTS' SLATES

ALLEN, E. O.
(Preacher and Bible Teacher, 200 East Boulevard, Marion, Illinois)
Energy, Ill., January 3-17.
Ramsey, Ill., January 18-31.
Cisve, Ill., February 7-21.

BALSMEIER, A. F. and LEONA.
(Preacher and Singer, 309 W. 2nd St., Hutchinson, Kansas)
Cumberland, Md., December 27-January 10.
Butler, Pa., January 12-24.

BEATY, B. K.
(Taylorsville, Ill.)
Springerton, Ill., December 28-January 10.
Eldorado, Ill., January 18-31.
Richview, Ill., February 8-21.

BLACK, HARRY
(5701 Monterey Rd., Los Angeles, Calif.)
Intercession City, Fla., January 20-30.
Texas (campaign, February 1-March 30).

BRECHSEIN, MR. and MRS. LOREN
(Song Evangelist, 38 Frederick St., Binghamton, New York)
Nappanee, Ind., January 19-30.
Yale, Mich., February 1-14.
Binghamton, N. Y., February 15-28.

BRYANT, EARL DENTON
(Song Evangelist, Carterville, Ill.)
Open dates.
Patoka, Ill., January 11-31.

BURK, REV. and MRS. R. E.
(Evangelist and Singers, Pianist, 601 E. Grace-lawn Ave., Flint, Michigan)
Elkton, Mich., January 3-24.
Open dates.

BURNEM, REV. and MRS. EDDIE
(Gallipolis, Ohio)
Huntington, W. Va., December 31-January 17.
Wheelersburg, Ohio, January 18-31.
Columbus, Ohio, February 8-21.

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Centralia, Ill., January 3-17.
West Frankfort, Ill., January 18-31.
McLeansboro, Ill., February 1-14.

CHASTAIN, E. C. and WIFE.
(Evangelists, Singers and Musicians, Clay City, Indiana.)
Malden, W. Va., January 3-24.
Charleston, W. Va., January 31-February 21.

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Columbus, Ohio, January 4-17.
Detroit, Mich., January 24-February 7.
Chicago, Ill., February 10-14.
Lakeland, Fla., February 18-28.

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker, Box 36, Wilmore, Kentucky)
Port Huron, Mich., January 3-17.
Dayton, Ohio, January 18-31.

COUCHENOUR, H. M.
(Boynnton, Pa.)
Flint, Mich., January 3-17.
Traverse City, Mich., January 18-31.

CROUSE, JOSEPH
(Wilmore, Ky.)
Pleasant Mills, Ind., February 1-14.
Richmond, Ohio, February 15-28.

DENTON, JOE
(1109 Lexington Ave., Akron, Ohio)
Nappanee, Ind., January 17-31.
Canton, Ohio, February 3-14.

DUNAWAY, C. M.
(120 Terrace Drive, N. E., Atlanta, Ga.)
Memphis, Tenn., January -17.
Central, S. C., January 27-February 7.

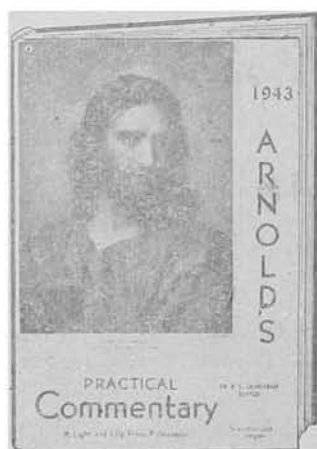
FERGUSON, DWIGHT H.
(Cardington, Ohio)
East St. Louis, Ill., January 17-21.
Haviland, Kan., February 3-21.

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Wichita, Kan., January 12-24.
Lawrence, Okla., January 26-February 7.

GIBSON, JAMES
(Irish Evangelist, 35 Shawnee Ave., Ft. Thomas, Ky.)
Celina, Ohio, January 3-17.
Owosso, Mich., January 19-31.

GROCE, J. W.
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CHRISTMAS 1942.

How can we celebrate Christmas
When nations have fought long!
When teeming millions suffer much
How can we voice a song!
"We hanged our harps on the willows,"
A song refused to sing,
But when we think of the Christ child
To us joy doth it bring.

Christ suffered much, and for us
The Suffering Messiah came,
He brought healing to the people—
The blind, the sick, the lame.
O, that nations would stop fighting
And give up greed of gain,
And let Christ come into the heart
Where He alone should reign.

Yes, we can celebrate Christmas;
God is still on His throne;
His presence is always with us;
He doth care for His own.
When the Reigning Messiah comes
We'll observe the Golden Rule,
"There shall be streams in the desert
And the parched ground a pool."

He has promised that the desert
Shall blossom like the rose,
And this shall surely come to pass
As the Righteous man knows.
No sin nor sorrow shall be there,
But the Redeemed shall sing
About God's love and majesty
While the glad echoes ring.

Mrs. J. K. Pollock.

REMEMBER PEARL HARBOR!

The Courier-Journal Sunday gave a number of accounts of the fall of Pearl Harbor on December 7th, 1941, but not a one gave the real cause, and why our soldiers were killed by the hundreds and thousands on that bloody night.

Recently a soldier was in my restaurant and he gave me a first real story of that Sunday night. He said on Saturday previous to the attack of the Japs, there was a pay day for the soldiers, he said that he

JACKSON, REV. and MRSS. VIEHE
(Preacher, Children's Workers, and Special Singers, Sparks Hill, Ill.)
Vernon, Ind., January 11-24.

KENNEDY, ROBERT J.
(Evangelist and Singer, P. O. Box 171, Dallas, Texas).
Santa Paula, Calif., January 3-17.
Hillsboro, Oregon, January 24-February 7.

KEY, WILLIAM H.
(701 Tuttle St., Augusta, Ga.)
Tuscaloosa, Ala., January 1-16.
Open date—January 17-February 6

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(Singers and Playing Evangelists, 418 Walnut Street, Lebanon, Pa.)
Palmyra, Pa., January 19-31.
York, Pa., February 2-14.
Corry, Pa., February 16-March 7.

LINCICOME, F.
(Gary, Indiana)
Johnstown, Pa., January 4-17.
Charleston, W. Va., January 18-31.

MILBY, E. CLAY
(Song Evangelist, Bentonville, Ark.)
Centralia, Ill., January 3-17.
West Frankfort, Ill., January 18-31.
Mt. Vernon, Ill., February 1-14.
Owensville, Ind., February 15-28.

OVERLEY, E. R.
(848 Angliana Ave., Lexington, Ky.)
Science Hill, Ky., January 11-24.
Shelbyville, Ind., January 25-February 7.
Jeffersonville, Ind., February 8-21.

PAPPAS, PAUL JOHN
(314 Lisston St., Tarpon Springs, Fla.)
Central America, January, February, March.

PARKER, J. R.
(415 No. Lexington Ave., Wilmore, Ky.)
Pen Argyle, Pa., January 24-February 7.
Brookport, Ill., February 8-21.

PAUL, JOHN
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.

PHILPOT, J. H.
(411 Jefferson St., Fredonia, Kan.)
Terre Haute, Ind., January 3-17.
Alma, Miss., January 24-February 7.

RIDOUT, G. W.
(152 E. Pine St., Audubon, N. J.)

WILLIAMS, L. E.
(Wilmore, Kentucky)
Carlisle, Pa., January 18-31.

WILLIAMS, H. GILBERT
(112 Homestead Ave., Collingswood, N. J.)
Keymar, Md., January 3-17.
Houghton, N. Y., February 2-14.
Westmont, N. J., February 16-28.

WILSON, D. E.
(General Evangelist, 38 Frederick St., Binghamton, New York)
Monroe, Mich., January 24-February 7.
Binghamton, N. Y., February 14-28.

Renew your Pentecostal Herald today.

had never seen as many drunk people as was at Pearl Harbor on Saturday night, Sunday and Sunday night. When the Japs came our soldiers, with few exceptions, were helpless, could put up no defense, but were at the mercy of the Japs.

Recently I made a business trip to Florida. On my train out of Louisville there were eighteen or twenty soldiers, at least half of them tanked up all the way to Jacksonville, Fla. One was down for three hours in the men's smoker. On my return it was just as bad.

If it was necessary to have National Prohibition during the last World War, it is certainly more necessary for our present war.

Every father and mother who has a son in this war, or one who will soon have to go, should rise up and demand of this country laws that would forbid the sale of beer and whiskey to any person wearing uniform.

I am 100 percent for the soldier boys. Scarcely a day passes that I do not have an opportunity to talk to them, and it is my interest in them that causes me to be looking forward to their future welfare.

J. C. Crutcher.

DON'T LOOK OVER THE FENCE.

E. E. Shelhamer.

A fence is intended to keep one in and at the same time to keep others out. Cattle like to look over the fence and things seem to taste better just over the line than inside the enclosure. Boys think that stolen watermelons are better than others. This is according to a very wise man's conclusion when he says, "Stolen waters are sweet and bread eaten in secret is pleasant."

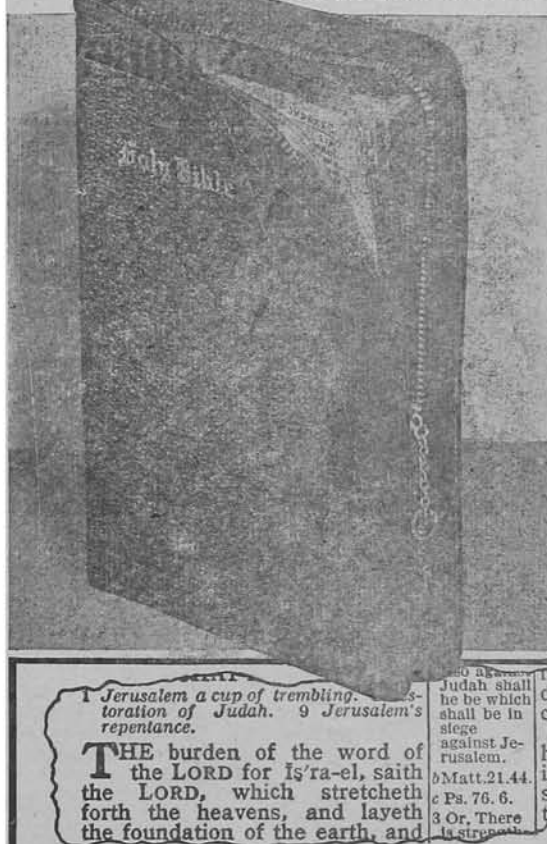
This is where temptation becomes sin—in letting down just one top rail and glancing over; in listening to the first thought that brings one near the border edge of yielding. This was where Eve, David, and many others since their day went down in defeat. On the other hand, thank God, Joseph and others came through untarnished. Joseph's secret of victory was, "He got him out!" Many a man has stayed five minutes too long.

Satan is too wise to suggest to some souls, open and disgraceful things. No! No! But what is the harm in just one secret glance. Oh, how subtle! Remember, this first little glance has resulted in strong men's becoming stone blind and like a mad animal breaking down the entire fence, in view of a present gratification. Say friend, are you afraid, yea, deathly afraid of getting too near the line and glancing over? This is your only safety! Crush as you would a viper the first suggestion to bitterness, jealousy and unchastity. Do not glance the second time in the wrong direction.

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BOOK REVIEWS

"David Livingstone." Basil Miller. Zondervan. 163 pages. \$1.00.

"He came from England's poor, but he was buried among England's kings. His cradle sat in a Scottish weaver's hut, but his grave lies in Westminster Abbey. In between that humble cradle and that glorious burial are all the elements of drama—the challenge of the Dark Continent, the forward-faced explorer driving ever onward. Here is the will of one frail man cutting a swath through the unknown wilderness, the uncharted jungle, the untouched desert. . . . The dynamic of his Christian personality made a way through cannibal tribes, and his dauntless courage made crocodile-invested rivers disappear. He vowed vengeance upon the slave trade and fought until the world was ready to say, 'Slavery shall be no more.' When he went to the Unknown Continent its heart was a blank, but his labors wiped the word unknown from Africa's map." Thus reads the opening page of Basil Miller's thrilling biography of Mr. Livingstone. I cannot imagine any class or group of Christians to whom this book could not be fittingly recommended. However, it will be especially interesting and helpful for young people. Here is the story of Christian adventure, courage and consecration. And it is so attractively written.—C. W. Grant.

"The Heart of The Rose"—Mabel A. McKee. Revell. 44 pages. Price 50 cents.

This is a beautiful story of an older sister taking a mother's place in the life of her younger brother. In a most fascinating and helpful way the author gets across some valuable lessons in morals and Christian conduct for young people. The mechanical features of the volume are attractive and the book can be quickly and easily read. It is a rewarding volume—for every young boy or girl who reads "The Heart of the Rose" will profit thereby. The book will make a lovely birthday gift.—Mrs. C. W. Grant.

"How To Be Your Best."—James Gordon Gilkey. Macmillan. Price \$1.75. 166 pages.

This is a volume of sermons in the field of practical psychology. For those who enjoy

reading sermons, and particularly in this field, they will find Dr. Gilkey's latest volume refreshing and helpful. The messages are simple—not profound, and in their simplicity they are helpful. This volume has much choice illustrative material that pastors, who may follow a completely different line of thinking, will find most worthwhile. Dr. Gilkey, as pastor of the South Congregational Church, Springfield, Mass., has one of the largest Sunday morning congregations in all New England. He is the author of several other volumes and for those who are acquainted with his other writings it will be necessary only to announce the publication of his latest volume.—C. W. Grant.

Arnold's Practical Commentary. Dr. Benjamin L. Olmstead, Editor. Published by Light and Life Press, Winona Lake, Indiana.

I do not recall whether I used a copy of the initial issue; but if not, I have used many since. Let me try to put it briefly.

1. The printer has done his job with skill.
2. The Editor is at once a scholar rich in learning and grace.
3. It is a time saver. For busy people that means much.
4. It is built with a view of helpfulness to the crisis we are now passing through. That should be appealing.
5. It is especially rich in supplying the spiritual food the soul needs.
6. Its illustrations are pointed and forceful.
7. It is safe and dependable and its approach to the Word of God is reverential.
8. It has help for teachers in every department.
9. The fact that last year's issue was early exhausted and had to go back on the press for a second edition, speaks loudly in its praise.
10. The Missionary spirit of Dr. Olmstead enriches his lesson helps.
11. The pictures are few but if you look at them once you will be sure to look again.
12. All of this for \$1.00, postage prepaid.—M. P. Hunt, for many years a teacher of a large Men's Class.

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JOHN L. BRASHER AT INTERCESSION
BIBLICAL COLLEGE.

We are very fortunate in having with us Dr. John L. Brasher from Attalla, Ala. Mrs. Brasher and her son are here also spending the winter. We were fortunate in securing the services of this wonderful preacher of the gospel for a ten-days revival meeting. The Lord graciously manifested his presence in our midst as his servant faithfully gave out the Word. There were a good many seekers and some happy finders of salvation and sanctification and others were restored from a backslidden state. It was 23 years ago when I first heard Dr. Brasher at the great Red Rock Camp near St. Paul, Minn., and I had not heard him since then although I have read his writings and reports in the papers. It is difficult to describe the messages and unctuous preaching of our brother. God has endowed him with a special gift of preaching full salvation. Dr. Brasher is a scholar and his preaching was of a very high order. If there are pastors here in the south who want revivals, call Dr. Brasher and you will not be disappointed.

Yours in his glad service,

A. J. Smith.

A splendid revival recently closed in the Oak Grove Methodist Church at Peakland, Tenn., in which the pastor, Rev. R. E. Kilgore, was assisted by Rev. Ernest T. Crawford, of Clinton, Ky. There were 54 conversions and 39 additions to the church. The work was genuine and reached, not only the younger class, but white-haired men and women sought the Lord and found Jesus as their personal Savior. Rev. Crawford is pastor of the Baptist Church in Clinton, Ky., but the two denominations worked together as one, for the salvation of souls, and their works of faith were rewarded in a gracious ingathering, not only to the church, but into the fold of Christ.

SOME CHRISTIAN PREROGATIVES.
(Rom. 12:21; Jas. 4:7. Phil. 4:6 and 9).

Be not of evil overcome,—

Therein is dire distress!

The rather overcome with good,

And build for righteousness.

Resist the devil and he'll flee!

Invite, and he'll pursue;

Draw nigh to God in all your ways,

And He'll draw nigh to you.

In naught let worry rule the soul,

Nor be bowed down with care;

God has escape provided you

Through constancy in prayer.

The "Peace of God," for heart and mind,

A constant guard shall be;

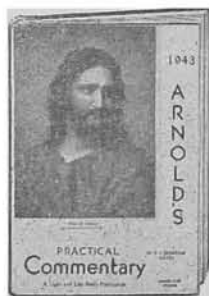
The "God of Peace" Himself within

Shall dwell eternally.

Grant Colfax Tullar.

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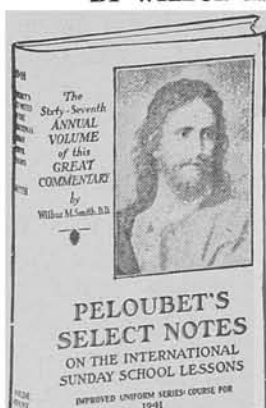
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Louisville, Ky., Wednesday, January 13, 1943

Entered at Louisville, Ky., Post Office as Second Class Matter.
523 SOUTH FIRST STREET

Vol. 55, No. 2.
\$1.00 Per Year.

THE PASSING OF THE OLD YEAR

By The Editor



OW swiftly time passes! It seems only as yesterday that we started upon the year 1942. Swift indeed has been the cycles of the months and the seasons. The passing of the old year marks another milepost of destiny.

* * * *

The events of the year have been weighted with greater significance than the events of an ordinary century. These are days of high-pressure living. More is crowded into a single year than formerly into an entire century.

* * * *

Vast changes have come about during the year. The whole structure of civilization is in a state of rapid change. Today a judgment has come to the nations. Previous to World War I we sowed to the wind. In World War I we reaped the whirlwind. Following World War I we sowed to the whirlwind, and today we are reaping the tornado. This tornado is rocking civilization to the foundation pillars. The year 1942 has been in the path of this tornado. As the old year closes no man can fully evaluate the vastness of the destruction.

* * * *

The end is not in sight as the old year came to a close. Grim and difficult days are still ahead of us. The passing of each month will call for increasing sacrifices. While in the United States the casualty list in the global war is over fifty thousand, the casualty list of other nations reached into hundreds of thousands.

* * * *

As time passes the people of the United States will realize more and more that we are engaged in the titanic struggle of the ages. It is a life-and-death issue. We are confronted with the issue as to whether liberty shall endure, or shall perish from the earth.

Such times as these call for the revitalizing of all our spiritual resources. We will need these spiritual resources more than all things else in the days that lie ahead. We cannot satisfactorily settle these great issues that confront us in human strength and wisdom. We need the wisdom that cometh from on high. Let us seek this wisdom through prayer, the renewal of our faith, new diligence in the reading of the Holy Scriptures, and faithfulness in attendance upon divine worship.

* * * *

Even in such tragic times, the people of America have much to be thankful for as we come to the end of the year 1942. We may be thankful that we are an awakened and a united people in the hour of our great danger. We may be thankful for the great liberties and blessings that we still enjoy in America. These still surpass the blessings enjoyed by any other people in all the world; and God forbid that as we make the observation we should be possessed by any sense of self-righteousness, or a feeling of superiority to our fellowmen. Our sins are sufficient to humble us and to hold in check any spirit of boastfulness.

* * * *

We may be thankful that there are encouraging signs that there may now be a turn in the tide of battle for the cause of human liberty. While this turning tide is cause for gratitude, it should also give cause for much caution. There is danger that we may become over-confident and presumptuous. There is danger lest we shrink from the sacrifices, the repentance and faith that are necessary for any ultimate victory, and for any just and abiding peace.

* * * *

Farewell, Old Year. Thy days have been numbered like the brief span of man's life. We saluted you in the morning of your youth. We

now bid farewell to your aged and tottering frame. Thou art numbered with the aeons of the past. We shall never greet you again. Thou hast passed from our view forever. The events which thou hast brought the race are now charted in the annals of the past. The days which thou hast brought us have sobered and chastened our lives with the sad tragedies of the earth. We are wiser for having known thy days, though they have been days drenched with blood, and baptized with painful anxiety. Thy days have taught us the folly of our sins. We bid thee farewell for the lessons which have come to us in our sorrows, as well as the pleasures in our joys.

* * * *

There is a resistless tide in the movement of the years: "Time and tide wait for no man." This indeed is a solemn message. It should startle and awaken us from any indifference or lethargy to the sense of our sacred obligations to God and our fellowman. The ceaseless movement of the years carry golden opportunities beyond our reach, unless we lay hold of them now. It is easy to live in a house of dreams for the future, and neglect the opportunities of the present. We continually need the rekindlings of fresh awakenings. The opportunities which we let slip during the old year have passed and gone forever. But the golden opportunities of the present still remain. As we bid farewell to the old year, let us enter the new with a high resolve that by the help of God we will make a better record to be inscribed on the book of the recording angel.

Farewell, Old Year! Though thy days shall not cross our pathway again, we are thankful that the wisdom of the accumulated days which have brought thee to a venerable old age, inspires us to pray, as we bid thee farewell: "So teach us to num-

(More on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

MEMORIES OF BUD ROBINSON

Rev. G. W. Ridout, Corresponding Editor

PART I.



"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the vic'try won,
Enter thy Master's joy.

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame:
He fell; but felt no fear."

Three decades or more ago the outstanding men in the Holiness Movement were Dr. Carradine, Dr. H. C. Morrison, Dr. C. J. Fowler, Joseph H. Smith, Will Huff, and Bud Robinson.

Bud Robinson was totally unlike any who had gone before; indeed, it is questionable whether his like would have been possible in an Eastern atmosphere. It took Texas and the great West to develop a character like Bud, just as it did to bring forth a Peter Cartwright. When God made Bud he destroyed the mould; never another like him.

Bud Robinson was a miracle of grace; not that he was saved from being a terrible low down and out sinner like some—he was not that. The miracle was in his conversion in that Texas woods' meeting. It was the conversion of an ignorant, bare-footed young fellow who had never read a line, never went to school, but had come up in ignorance and want. One thing, however, must not be overlooked—he had a praying mother.

I read not long since the Life of Bud—his story as told by himself. It was interesting and thrilling. In that story, I think, Bud credits Dr. Morrison with having much to do with projecting him into the larger field of evangelism. Bud had been a circuit rider among the Methodists and had set things on fire with revivals. I heard him tell being at an Annual Methodist Conference with Bishop Goodsell presiding. When the roll call of preachers came on, each one was asked to give a report of his work. Bud said something like this: "Bishop, during the year I have visited and prayed in 1426 homes, and in revivals have seen over 1600 souls converted and sanctified." Bishop Goodsell was amazed, and said, "Brethren, what Brother Robinson has reported in conversions is more than a whole Conference in the East reported."

I used to be under the impression that Bud Robinson was saved and

THE SAINTS' REUNION.

Come, let us join our friends above
That have obtained the prize,
And on the eagle wings of love
To joys celestial rise.
Let all the saints terrestrial sing,
With those to glory gone;
For all the servants of our King,
In earth and heaven, are one.

One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream, of death.
One army of the living God,
To His command we bow;
Part of His host have crossed the flood,
And part are crossing now.

Ten thousand to their endless home
This solemn moment fly;
And we are to the margin come,
And we expect to die.
His militant embodied host,
With wishful looks we stand,
And long to see that happy coast,
And reach the heavenly land.

Our old companions in distress
We haste again to see,
And eager long for our release,
And full felicity.
E'en now by faith we join our hands
With those that went before;
And greet the blood-besprinkled bands
On the eternal shore.

This beautiful hymn John Wesley used in the service after his brother Charles had died. In the reading of the second stanza and the words, "Part of his host have crossed the flood, and part are crossing now," Mr. Wesley broke into tears.

G. W. Ridout.

sanctified nearly about the same time until I read his own story. It was a year or more between the two experiences. He went out preaching and had sweeping revivals, but did not experience sanctification till Dr. Godbey came on the scene. It was under that preaching that Bud was led into the blessing. I believe the fire fell on him in the cornfield and it was so wonderful that he fell under the power like one dead.

On this subject of his sanctification I heard Bud tell of another circuit rider who fell under conviction for the blessing the same time he did. One day he said to Bud: "Brother Robinson, I don't know about this sanctification; if I get it and preach it, I know I will be sent on hard-scrabble circuits all my life and I don't feel that I am willing to pay the price." He gave it up but Bud kept seeking, determined that if there was such a blessing he would rather die than not receive it. He went through and all the world has heard about it. The other circuit rider

drew back and never was heard of again, but because Bud Robinson received his baptism of fire that day when he was ploughing corn, three worlds have been stirred. Bud Robinson took the rugged way of the Cross involving crucifixion and dying out to the world, the flesh and the devil, and to the worldly church.

This reminds us of the story told of Martin Luther when he was going through the agonies and persecutions of the Reformation epoch. The Pope wanted to silence him, so he sent a Cardinal to talk with him and win him back to the church. But Luther had settled it; come life or death he was going to be true to his God. The Cardinal said to Luther:

"What do you think the Pope cares for the opinion of a German boor? The Pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you? You, a wretched worm like you? I tell you no! And where will you be then?"

Luther replied: "Where I am now—in the hands of Almighty God."

There are certain men—God's men, broken and moulded by God, that escaped the despoiling hands of carnalistic schools and professors. I have no doubt there could have been among the young men who went through the church schools some others, perhaps many, who would have figured large in the ministry if they had not been spoiled by the wrong kind of education. Finney's objection to going to Princeton where most of the Presbyterian ministers went in his day, was that they were wrongly educated for the ministry in the theological schools. Finney refused to go and the Church is better off because of it. He was already an educated man, a lawyer, he wanted his theological education to come from his Bible and the Holy Ghost.

Bud Robinson got his training in God's school. After his conversion and sanctification he went to school; his first great desire after his conversion was that he might learn to read the Bible, and as soon as he learned to read he not only read, but memorized his Bible. Like the Prophet Ezekiel, "Then did I eat it and it was in my mouth as honey and sweetness." So was the Bible to Bud—"honey and sweetness." He devoured it. How often in the pulpit Bud would read chapters from the Bible—without looking at the book. To Bud, the Bible was the word of God from Genesis to Revelation.

(Continued)

A PREACHER'S MIDNIGHT THOUGHTS

Bishop Arthur J. Moore.



I have just said "Good-bye" to the old year. It was a good old year, bringing joy and opportunity, but it's gone—gone beyond recall, gone forever. Here I am at the beginning of a New Year. Tonight I am in the "land of beginning again." How shall I begin? What shall I make of my life in the New Year? What success can I hope for? Shall I greet my ships as they come heavily laden, or shall I wait for them in vain? The birth of a New Year sets one thinking.

I wonder if I have properly appreciated the unending possibilities of usefulness and joy of the Christian ministry. Arthur S. Hoyt has said, "Our age has three characteristics, easily discerned—its absorbing interest in this world, its soul unrest, and its critical spirit." If one were to listen to these voices he might conclude that the preacher is about to be bowed out of the modern world.

I have been a poor, blundering preacher, but I give it as my mature conviction that no calling is so absorbingly interesting, capable of drawing more out of a man or of yielding more constant happiness than that of the Christian ministry. From every corner of the earth, the message comes that the greatest need of the world today is a revival of religion. This storm-swept world turns to the Church for a message of hope.

Sylvester Horne, who came from England to America to deliver the Lyman Beecher Lectures at Yale, said, "Show me the man who, in the midst of a community however secularized in manners, can compel it to think with him, can kindle its enthusiasm, revive its faith, cleanse its passions, purify its ambitions, and give steadfastness to its will, and I will show you the real master of society, no matter what party may nominally hold the reins of government, no matter what person may ostensibly hold the place of authority."

One cannot dwell upon the preacher's privileges and not recognize his difficulties. It is evidently the most difficult of all callings. No experienced preacher dare recommend it to his young brethren because of any personal advantages it offers. To half-way meet the demands of the modern ministry, he must expect to spend his entire resource of brain and body. Its demands on physical

strength alone are such that one who does not have good health has but little hope of success. The preacher knows nothing of an eight-hour, a ten-hour, or even a twelve-hour day. Men in other professions may close their desk and use their evenings for relaxation and rest, but the preacher rarely has an evening to call his own. His task is endless, his labors are never done. He must visit as many as the doctor, instruct as many as the teacher, write as much as the editor, and shake hands with as many as the politician. If he is afraid of the toughest kind of work, or has a lazy bone in his body, he must forever say goodbye to any large measure of true ministerial success.

No matter how brilliant his past life may have been, he dare not sit down, trusting to that past for a successful future. Standing still is alike impossible in the physical, intellectual, and spiritual life. There is no "deadline" to a man who is working and growing. The deadline comes when a man stops working and so stops growing, whatever his age may be.

After all has been said and done, I wonder if we are not hearing too much about "adapting the gospel to the peculiar needs of the age." I wonder if we are not trying to accomplish by mechanics that which can be accomplished only by dynamics. If the hostile forces of the age are to be conquered and a sin-sick world healed, we must have more than the wisdom of the world.

So with the bells of the New Year ringing in my ears, I solemnly rededicate myself to the preaching of a gospel of redemption for all men from all sin, through faith in Christ, by the power of the Holy Spirit. I shall strive to remember that the real power of my ministry is not in the multitude of my tasks, but in the quality of my work. With David Livingstone I promise, "I will place no value on anything I have or may possess except in relation to the Kingdom of Christ." Let us heroically gird ourselves for new duties, new enterprises, new triumphs for Christ and his Church as we enter the New Year.

Hail, New Year! I am glad to be a preacher.

Blessed are they whose ancestors were ordinary people, for they shall not be handicapped by exceptions that they cannot meet.—Christian Standard.

News and Views.

BY JOHN PAUL.



Germany cannot trust Greeks to "co-operate." Hitler is pressing for workers, skilled and unskilled, to be sent from every country in Europe—except Greece.

Pride, self will and hate are virtues according to a

recently reviewed Nazi school book. "The Sermon On The Mount is an ethic for cowards and idiots." It is hard to keep hating one who does not hate you.

Forty Noble prize winners include eight Jews; such as Einstein, Haber and Ehrlich. Probably a tenth of the class who sought the prize are a fifth of the class who won it. Like a girl who is pretty and knows it, many a Jew is smart, and knows it.

The Jews have a "peculiar faculty for drawing persecution." Thus spoke a recent writer. Often it is bumptious egotism or selfishness; sometimes it is real worth and merit. Jeremiah 24:9 forecasts this unhappy faculty.

Malta, long time under fire, has turned to an offensive battery; showing why at such cost it was held and never surrendered. Now, a reporter says, it has a striking power of "every plane that can be jammed in there."

Herbert Hoover, respected for his still tongue and wise head, has spoken out for a two-stage peace. Firstly, impose and enforce a conditional peace which disarms, repatriates and sends relief. Secondly, take time to cool off, and work out one by one and separately the solutions for lasting peace.

Old man Gil is dead; in Bolivia; a hundred and fifteen years old. His company had gone before. Human life is lengthening on the earth; but men like Gil were youngsters, in the days of Methuselah.

Quit being afraid of the big bad bear, or words to this effect, was the recent advice of Marshall Field III. He spoke at a Russian relief meeting. Let them have the form of government that suits them, and we'll have ours, and be friends and allies.

(More on page 7, col. 3)

THE HERALD PULPIT

THE DARING OF DEITY

George Arnold Hodgkin

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25.



ALL of the Book is divinely inspired and profitable, but some texts stand as mountain peaks. Our text is a challenge that cannot very well be ignored. The word we have read is daring to the critics. It is not far removed from the personal, for it stands and dares any and all who indulge in modern questioning, to erase it from the record, and obliterate it from the page of memory. There are those who would be happy to take some words and texts out of the Book of God. That is why pen-knifing still goes on. But after all, knifing serves for all such, but to dull the tool and burnish the gold.

Our text is also a daring matter to those of us who seek. We are openly challenged to prove the power that is in the arm of Christ the Lord.

Most assuredly the power of Christ lies in the fact of his essential Deity. That is a foregone conclusion of all who fully believe the truth of the Word of God. But there are some references made in the text and context of our present discussion that give some clue with regard to his ability to save to the uttermost.

That official capacity penetrates eternity. "He ever liveth." Christ's priestly function was not begun by human birth; nor did it cease at the Cross. His resurrection nailed the lie of his opposers, that his power would cease if they could but kill him. The statement in Hebrews 2:9, "We see Jesus who was made a little lower than the angels," gives us to understand that the humiliation of Christ in his incarnation was for the express purpose of reaching a suffering humanity as a suffering Savior. But the fact that he now lives and lives forevermore is valid proof that he will never shut the door of his office and go out of business, or take a vacation. Even to the very eternities he will be, from the fact of his life, our sufficient High Priest.

His holiness meets all our need for whatever day or hour. The original term seems to exactly signify piety toward the heavenly Father, and jus-

tice toward men. It is perfect holiness of nature and character. No flaw or fault in his divine nature.

His very harmlessness or hurtlessness reaches to the outbounds of his divine wisdom. There are harms that come to those whom we labor with, or with whom we are associated; just because we have but a human conception of what is the right way to act. Christ our Lord never sends an unneeded pang to any heart, nor wounds us, unless that wound's very scar will bear its blessing in our tomorrows. He is never anything but divinely noble. He is harmless.

The nature of our great High Priest forbids any alliance that is other than holy. See him, the everlastingly undefiled. The figure of the high priest of the Old Testament, is called into the picture of our Lord Jesus Christ. It was very important that the priest of Judaism should keep himself, both physically and ceremonially clean. Defilement of any kind was grievous sin. The purity of our Great High Priest, the Lord Jesus, certainly had to do, first of all, with moral excellency of the highest type. The superlative moral virtue, was in his very nature, both human and divine. Thus is he the unveiled High Priest for us who seek to know him.

We have in Christ, a healthy example of divine exclusiveness. Jesus loved man, but he never compromised. He dined with the publican; but can any one claim that he condoned the publican's sins? We see him, then as a Savior, coming into close touch with the meanest and lowest, yet his being is far removed from the category of sinners. Only in one who is very God could we have such an high priest. Divine exclusiveness!

Attention is called to the uttermost salvation. There are no bounds beyond the uttermost. If the author of Hebrews had said the more remote, we might be led to think that there were some things beyond the might of God's power. But he did not say that. It is the uttermost. God's grace is for all time, yes to all eternity. Many teachers think of uttermost being measured in a horizontal way, that is reaching forward through our future days, and making us safe only for all that may come up against us in our tomorrows. But that is not

the teaching of the Word of God.

Dean Alford, who, by the way, has no axe to grind in the matter, and who is surely an authority, and was, more than half a century ago, in the Church of England, has this to say about the text: "Some say, 'He is ever able to save,' or, 'He is able to save forever!' But that is not the usage of the word. Bleek has shown by very many instances, that completeness and not duration, is its idea; as indeed its etymology would lead us to expect. It may refer to time, when the context requires. But even then it is *entirely, throughout*, and only thus comes to mean 'Always.'"

Dean Alford was not noted for being a proponent of holiness, but he was honest enough when he found something taught in the New Testament to state it. Uttermost must be measured, if we are to take all the truth of God in a perpendicular way; that is, God has something for us now. If he is able only to care for the time element, it does seem as there is a gap somewhere.

The grace of God goes as far as sin has gone, in the way of deliverance. We think of this as the justifying power of God, when men are born again. It is high time for some of our pulpit worthies to begin proclamation of a dynamic deliverance in the day of regeneration from all wicked habits, and ungodly pursuits. American religiosity is cursed with a curse. Drunkenness, theft, lying, adultery, fraud, and almost every evil thing are practiced in the name and under the cloak of religion. To be a Christian is to be saved from all such sins. Some time ago, we were making just such a statement as that, an individual said, "You are judging." That same one would have said to Jesus on one occasion, "You are judging." One does not have to go far to find an interpretation of that fling that we are judging; unless he speaks to morons. But that statement is rather severe, or it would be, were it not for the fact that the power of God works complete deliverance. This is the outreach for this very hour. It works today; and tens of thousands can testify that it is so.

There is the inreach of the grace of God. There is cleansing by the blood, from all our inward sin. There

is little said in the Word of God, about how great, intelligent, learned, or powerful we are to be, in the sense that men usually employ, but there is much said about being clean, pure, and holy, in order to please God. Sin, according to the Bible, indwells the entire human race. But to stop there and fail to read and recognize what

is written about deliverance from all sin, is to dishonor God and his word. We have one of the most expressive and also one of the most beautiful words in all language, employed in this matter. It is the word purify. From all stain, pollution, taint, and tarnish, the blood can cleanse. Your

name may never be emblazoned on heraldic banners, or carved in the hall of fame, but the blood of Christ can, and will, when you are ready, purify your inner nature from all sin. You may be kept unspotted from the world, and saved with the redeemed of all ages for all eternity.

THE THRESHOLD OF THE NEW YEAR

Mrs. H. C. Morrison



There is scarcely any one who does not have serious reflections at the beginning of the New Year. And it is very well that such is the case, for we are traveling at such a rapid rate that we often-times forget to become serious in our contemplations of life.

Many of us, yea, all of us, have had varied experiences during the year just passed; the question is, have they been for our profit, or shall we go on in the same old way and miss the lessons that our heavenly Father designed that they should teach us.

There is in an old Book a sentence that reads something like this: "And we know that all things work together for good to them that love God." If you are a lover of the Lord, then you have an insurance policy against everything that would harm you and a guarantee of all that will contribute to your happiness in this life.

When the farmer plows his field, plants his cotton seed, cultivates it, picks it, takes it to the gin, hauls it to the mill to be run through the looms, it is that a useful fabric may be produced that will minister to the needs of humanity. Of course, the plowing is not pleasant, it is an act of faith that prompts the sowing of the seed, it is hard labor to pick the cotton from the bolls, and the milling process is anything but enjoyable, but it is all done with the idea that something worth while will come out of the various processes of labor.

So it is with the various methods by which our heavenly Father often works in order to bring us to where he can get the richest fruitage from our lives, and it is ours to hold still during the unpleasant experiences, believing that, eventually, it will all work out for our good.

Doubtless during the past year many who read these lines will recall strange and fiery trials that they could not understand at the time, but

later on have seen where the hand of God was guiding the happenings of your life in order that you might be refined and made ready for the Master's use.

But what about those good resolutions you were going to make at the beginning of 1943? Have you put your intentions into action? Have you searched your heart to see where you were weak and resolved to form those habits that will make you strong? Have you been neglecting God's Word, secret prayer, giving your tithe to the Lord, attending the house of divine worship, and many other things that contribute to an exemplary Christian life?

Then it is a serious reflection that all of us are a day's march nearer our Eternal Home. We are farther from the cradle and nearer to the grave than we were a year ago. We have advanced another year's journey toward the Judgment seat of Christ where all the secrets of our hearts will be laid bare before the Judge of all the earth. I wonder if we are carrying a secret grudge against any one? Are we catering to the selfish whims of our own desires, forgetting that there are many who are looking to us for help and sympathy.

Reader, let's not only resolve to do better, but let us put those resolutions into action and thereby prove our sincerity by our amended lives throughout the coming New Year, and all the years to come. "To him that knoweth to do good, and doeth it not, to him it is sin." That puts us in a close place, for there is not one of us who knows not some one to whom we may minister in some way, small or great.

After all, this living is a most serious business. To be here in this world, to be responsible for every thought, word, and act, and to know that in the judgment we shall have to render an account of the deeds done in the body, is a matter of grave import and should claim our first and undivided attention. Join with me in resolving that the year 1943 is going to be the best we have ever lived,

and by God's grace make it come to pass. Some of us may not live to see the close of another year, but whether we live or die, we shall be prepared for whatever may come. May the prayer of our hearts be, "So teach us to number our days, that we may apply our hearts unto wisdom."

FIGHTING HIS WAY THROUGH.

(Continued from page 9)

the eternal kingdom of God through tribulation. Somewhere, sometime, along the road that leads to eternal glory, there is tribulum; there are tests; humiliation, surrender, separations, ridicule and oppositions await the true disciple of Jesus Christ.

Let the true minister of the gospel declare that, "Without holiness no man shall see the Lord." Let him repeat, faithfully, and without softening, or evasion, that writing of the great apostle, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." And do you tell me he will not meet with opposition? That there will not be protest to the "powers that be?" That, after such a sermon an outraged, worldly people will not denounce him around many a dinner table? There will not be a falling off in the congregation next Sunday? That he will not be moved to some smaller church and warned that he must be more discreet in his pulpit ministrations, or he will be forced into retirement. Let some brave, reckless man try the experiment and see if a tribulum cannot be found to thresh him a bit.

There is not, and cannot, be any higher, more deliberate, unselfish, daring courage than is in the heart of the faithful messenger of God who will hew to the line; who, in the sacred desk, is blind to everything and everybody, but a crucified, risen, glorified Christ, and the fact that he has been commissioned by him to preach his gospel, and by and by, must stand before him in judgment.



Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Fundamentals of Salvation.

THE PHYSICAL BASIS OF HOLINESS.

BY FRANK PAUL MORRIS.

This may seem a striking topic, but not necessarily so. The story of man both in Holy Writ and in history and experience is one most suggestive and open to our study. It combines loftiness of creation, with confusion and ruin, but withal greatness even though in ruins. Like the ruins of a once mighty castle, though in ruins, still bears marks of greatness.

We are told in the beginning, man was highly blest; created in the image of God with moral nature susceptible of holiness. But something happened. Sin entered. Sin then as now was not a trifle, but a moral tragedy. How great time has shown.

Moreover sin has resisted all efforts made to restrain it both by God and man. The State has passed laws and dire penalty, *but sin persists*. The Church has brought warning, the Cross of Calvary and Pentecost, *but sin persists*. Schools have brought instruction about gross sins, *but sin still persists*. Society and business issue their warning, *but sin goes on*. Sin has brought and does bring ruin.

Something is not only wrong but radically wrong. We dare no longer deny it. Is there no light, no remedy, no deep revelation of man's real condition and need? Paul has it. Rom. 6:12, "For as by one man *the sin* entered the world and death by *the sin*, and death passed, or came through to all men, upon which account all sin, sooner or later." Back of all is "*the sin*," the principle of evil, of corruption portrayed so clearly in Rom. 5:12—8:10.

Bishop Wm. Taylor, that great world missionary, understood it. After preaching to all classes and ages and cultures around the world he says: "I had to learn the difference between "*Essential Human Nature*" and "*The Carnal Mind*." The one, according to God's design in his original creation of man and in his new creation by the Holy Spirit, is to be developed and utilized for its legitimate purposes; the other, an extraneous diabolical thing to be destroyed by

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J. Byron Crouse, Radio Director, Wilmore, Kentucky.

the might of the Almighty and *separated from us forever.*

(Continued)

TOWN VISITATION IN WILMORE

(We give to the readers of THE PENTECOSTAL HERALD this most interesting article, showing the practical results of the revival meeting at Asbury last fall. This report is made by one of the College students. The work was done by both College and Seminary students and has been of great practical and spiritual value. Read it and pray for this visitation work. Z. T. Johnson.)

About the first week of college the president of the Ministerial Association came to us and asked if we would take the office of Superintendent of Town Visitation, and explained to us the duties. We asked for time to pray before we answered. We gave our answer and the Lord began to reveal his plans.

We received the appointment by the Ministerial Association about the second week of school, after which, through prayer and conversation with the president of Ministerial Association, plans began to develop.

First, we made a map of Wilmore, placing on it all the homes, streets, churches, etc., giving every home a number, which had not already been numbered—the number of which corresponds to the number in the file. This was a new project, so we had to start at the bottom. The organizing was wholly up to the Superintendent. The map was divided into five sections. Over each section was placed two students, a boy and a girl. We selected these, two from every class in the College and two from the Seminary, thus balancing the leaders. The leaders were called Lieutenants.

We had a general meeting in which to secure the workers. The workers were then divided into the five sections. The total of these was almost

sixty.

The work consists of visiting every home in Wilmore, in which the workers read Scripture, have prayer and through a period of conversation found out the name and spiritual conditions of the occupants of the home.

This information is put upon personal cards and placed in two files, one which is kept by each pair of Lieutenants and one complete file which is kept by the Superintendent. These are kept for future use and for making a list of prayer requests for the praying friends.

Every Friday evening at 8:30 P. M. in Morrison Hall, Room 105, the Lieutenants, with the Superintendent presiding, have a prayer meeting for this work. Then during the week each set of Lieutenants have their workers' prayer meeting. The Lord really has given each Lieutenant a vision, and is blessing the work.

During this past quarter, due to the lateness of getting started, we have not been able to get every home visited. There are 394 homes in Wilmore, of this number there have been visited about 150. One section, Section Five, has completed its visitation, the others have not. But from the information thus far gathered about 27 per cent of the people in Wilmore are unsaved. Of those unsaved there are many who are in very great need of food and clothing. We are desiring to aid those also. Of those saved there are about 40 per cent unsanctified.

We have seen some saved this quarter, but there are many who are hungry for salvation. We need your prayers. Our aim, our goal is Wilmore 100 per cent for Christ. Will you help make the goal?

Superintendent Boyd Skinner.

A Season Suggestion.

"I Choose To Run."

Every young Christian should have this beautiful booklet, "I Choose To Run," by John Paul. It is a handbook of all that is best for suggestion and guidance in the Master's service. It would be a good present for older people to send with presentation cards. Price 25 cents. Pentecostal Publishing Co., Louisville, Ky.

Renew your subscription to THE HERALD today.

"He Being Dead, Yet Speaketh."

JOSEPH H. SMITH.

I had promised to add two suggestions to my Memorial Tribute concerning Brother Morrison. One of these first concerning a suitable Memorial from us all. The proper and just Monument we can take up later.

Henry C. Morrison, that modern apostle of Holiness, like the Apostle Paul, whose footprints he so closely followed, foreseeing his approaching end, made timely provision for the keeping of this faith in the church. As the apostle in the epistles to Timothy and to others left written directions and veritable treatises concerning the truth, the experience, the life and testimony as well as the preaching and pressing of Christian Holiness, so did Brother Morrison. He and his ever faithful and competent wife anticipated the parting, and with him prepared suitable and timely articles, not for praise or for perpetuation of his own name, but publication and perpetuation of the truth of full salvation, and its application to these times which they foresaw were soon to follow. Sister Morrison has preserved these articles for post-human publication. Thus, he, "Being dead, will yet be speaking to many that are living."

Now it occurs to me this should open the way for a timely and most appropriate, as well as very beneficial and effective Memorial. Supposing, for instance, every one of us who loved him and treasured his ministry would solicit, say five new subscribers, or make gift of at least that many. And would it not be a blessed and appropriate tribute if, by the time of the anniversary of his departure from us, a round thousand might be added to the subscription list, who would all be sharing with us those articles which he wrote, and she preserved and prepared for publication which they together were anticipating. This might lend a mighty emphasis to the greater movement toward his monument, the Holiness Theological Seminary.

A WORD OF ENCOURAGEMENT BY THE WAY.

Dr. John Paul, who has had a wide and varied ministry, and has brought blessing to many in his associations with our own people in convention and revival work, has written in *The Pentecostal Herald* concerning two classes of Christians in these days of world stress and trouble. He says,

THE NEW YEAR SPEAKS.

Dr. Paul S. Rees.

The New Year speaks! It announces its advent in divers tones and under varied skies: here in the whistle and roar of bitter winds, there in the sigh and sob of tropic breezes; here under skies laden and low, there under heaven's cloudless and sun-bathed; here in the strident clatter of a half pagan buffoonery curiously associated with New Year's Eve and there in the low-toned prayer and reverential hymns of a watch night service. The New Year speaks!

The New Year speaks of the transitoriness of life! It is but a breath, soon drawn and then expiring. Life's outer garments, its physical aspects and accessories, change as do the styles of Fifth Avenue. "The fashion of this world passeth away." So wrote St. Paul. "Change and decay in all around I see." So wrote the hymn writer. Families are broken. Lovers are separated. Society alters its code. Governments pass. Industry is revolutionized. The Scranton coal miner is stricken and so is King George of Buckingham. Manhattan skyscrapers today top the ground where yesterday Indian arrows fell and Indian war whoops resounded. Fame fades. Riches rot. Pleasures pall. Popularity passes. Hairs whiten. Steps unsteady grow. Death is nigh.

The New Year speaks of the permanence of spiritual values! Lovers come and go, but love remains, a measureless, mystical force throbbing through all hearts and all years. The captains and the kings depart, but the King of kings, the "same yesterday, today and forever," lives on, labors on, loves on, saves on. The verities of the soul are ageless like the stars. Righteousness and truth and purity and peace and sacrifices—these are the deathless things upon which the gnawing of time's tooth can have no effect. The New Year speaks! And this is its message:

"Build your hopes on things eternal—
Hold to God's unchanging hand."

The New Year speaks of new opportunities! It bids us face forward, gird up our loins and march to conquest. It calls upon us to forget, Paul-like, "the things which are behind." The victories of yesterday are for our encouragement to further successes; they are not camping grounds for self-congratulation or self-complacency. The defeats of yesterday are for our instruction and profit; they are not to terrorize us or tyrannize us. Christ's man does not belong to the past, but to the future. He fronts tomorrows that are radiant with opportunity. He that hath ears to hear let him hear the voice of the New Year calling us to a reaffirmation of our covenant with God and our consecration to the immensely worthwhile task of "spreading scriptural holiness over these lands."

"Two classes of Christians are noticeable with reference to the present world trouble; them that postpone or curtail their camp meetings and re-

vivals for the duration, and them that go forward with renewed vigor. The latter, if they give generously and step out with confidence, usually win. The Missionary Church Convention and the Asbury Seminary are illustrations of the latter." We sincerely hope that with God's help there will never be a retrenchment, but a mighty surging onward moving under the anointing of the Spirit even in troublous times. This is the hour for action and advance. While many are being paralyzed by fears, losing out by diversion of efforts, and concentrating on secondary issues, the people of vision and anointing need to launch out into the deep, enter into new conquests, and be at the singular task ordained by God for this dispensation of mercy and grace. Let us not be turned back, nor turned aside.—
Editorial in The Missionary Worker.

Christmas.

Bells ring out the gladsome story,
That the world so needs today,
Call the nations back to Bethlehem
Where the Son of God once lay.
Make us hear again the message
That would lead us back to God,
Lest too far away we wander
From the magic star-lit road.

"Peace, goodwill,"—Oh, ring it loudly
O'er the nation's fields of blood,
Till it permeate creation.
And unite all brotherhood;
Till men bow once more before Him
Bringing treasures, costly, rare,
And till all again acknowledge
Him as King of earth and air.
Sad His heart while men are fighting
And forgetting His great plan,
Ring out bells and make us listen—
"Peace on earth, goodwill to man."

MRS. L. LUCAS.

NEWS AND VIEWS

(Continued from page 3)

A misspelled word by President Roosevelt created a sensation. He penned a greeting to Chiang Kai-Shek and put two "I's" in Generalissimo. The Chinese replied that it was not a mistake. Only that which is important is a mistake. Henry Ford says he never makes a mistake; he just has experiences. So this is one of Roosevelt's experiences.

The Japanese in China are not getting ahead. The Chinese have a proverb, Be not afraid of going slow; be afraid of standing still. If the invader of China is now standing still it is time for him to be afraid.

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(Continued from page 1)

ber our days, that we may apply our hearts unto wisdom."

No Substitute.



A prominent liberal, who has had a large part in promoting the Sunday Evening Club of Chicago, and clubs of a similar nature throughout the mid-west, recently said: "I must be frank in expressing my disappointment in the failure of education and of my own program to produce the strong and dependable leaders which we need to weather the present storm that is sweeping over the world. I have now come to the conclusion that there is no substitute for a Moody-Sankey conversion. Although my approach has been entirely different, I am forced to the conclusion that this is our greatest need."

This statement is indeed significant coming from a man who has invested much of his life in an emphasis that is entirely different from that of the absolute necessity for every soul to be born again, or to be born from above. This prominent liberal is correct in his observation, and it would prove a great blessing if every liberal in America could arrive at this conclusion, and shift the major emphasis to the insistence of the Holy Scripture, "Ye must be born again."

Without the new birth we have no foundation upon which to build. We build our social structures upon foundations of sand without the new birth. All over the world our social structures are being destroyed by the present storm because they are lacking in the proper foundation. In spite of the shattering of these social structures, for lack of a proper foundation, there are many who are still trying to rebuild on the same founda-

tions of sand.

Much is being said today about plans for a lasting peace. There can be no lasting peace that is not built upon the peace of God in the hearts of men. The trouble is that many prominent leaders for world peace have by-passed the peace station. The source of world peace is not to be found in treaties, race relations committees, or propaganda programs centered in peace after the war. Treaties are important, and should be given thoughtful attention. Race relations committees have their place; proper race relations should be cultivated. Winning the peace after the war is of great importance, and attention should be given to this matter before the war ends. But if we major in these things we will by-pass the peace station.

The major thing for the peace of the world has been neglected. It has been submerged by a multitude of committees, conferences, resolutions, and propaganda programs. There has been a blackout of the foundation pillar for peace in many pulpits, colleges, universities, and theological seminaries. It has been tabooed at great peace conferences. Little or no attention has been made of it in the tons of peace literature that have been published during the past ten years. Peace advocates have cried, "Peace, peace," under their own shibboleth, but all the while missing the only shibboleth by which peace can come to the world.

The foundation pillar which men have missed in their build-up for peace programs is clearly set forth by the apostle Paul in these words: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:15). The foundation pillar for peace is the peace of God enthroned in the hearts of men by his regenerating grace, through his well beloved Son Jesus Christ. It is the emphasis which our liberal leader, already referred to, has discovered after spending many years of his life majoring on a different emphasis.

The substitutes for the peace of God in the hearts of men through the personal acceptance of Jesus Christ our Lord and Savior have been tried in the balances and found wanting. Substitutes have had their day. They have been popularized by leaders with great names and reputations. They have misled thousands of young ministers in our modernistic seminaries, where the major emphasis was only upon a social gospel. The social gospel may be ever so beautiful and attractive in its architecture and design, and even in the building of

the superstructure; but alas! when that superstructure with all of its splendid social implications has been built upon the sand it is certain to crumble and fall.

We have come to a day of reckoning. Substitutes are proving to be flimsy straws in the present storm. The only foundation that can endure in the storm is Christ, the Solid Rock, enthroned in the hearts of men. Peace treaties will always remain scraps of paper until men build upon this foundation. The pride of human philosophy and much learning has often blinded men's eyes to this sure foundation. Men, spoiled "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," have been reluctant to be disillusioned.

We may well be thankful that the grim harvest of the substitutes has disillusioned many men. From many parts of the nation reports are coming of a new earnestness and desire on the part of men to find the way of inner peace and security for their souls. The boasted products of our civilization only mock us, and leave us in a state of emptiness and despair, without the Prince of Peace in our hearts. This is a day in which the Lord is working. He speaks to men in their disillusionment, calling them unto himself. The major emphasis of this hour in all ranks, in all circles, and in all groups, should be the spread of a Holy Ghost revival. A revival in which the major emphasis is upon the new birth, sanctification, and the guidance of the Holy Spirit, is the supreme need which overshadows everything else.

A GLIMPSE INTO MY MAILBAG.

Dear Mrs. Morrison:

I am a girl of twenty and am in the Sanatorium trying to cure a case of T. B. My father is dead and of course in order for me to be sent here my friends went out and made up the money so you see I'm not in very good standing, but I read about your offering in THE HERALD and I felt I wanted to give what I could. (She encloses 50 cents of sacred money).

Now I would like to ask you to do something for me. I'm not a Christian and that's the biggest thing in life that I want now. I don't seem to be able to ask the Lord to heal me until I know I'm saved. Pray God to show me the way and save me.

A Girl seeking God.

Note: I asked our Seminary students to pray for this young woman, and I think some of them visited her. I hope she has found the Lord ere this.

MRS. H. C. MORRISON.

"He Being Dead, Yet Speaketh."

FIGHTING HIS WAY THROUGH.

"We must through much tribulation enter into the kingdom of God."
Acts 14:22.



We find this text in one of the most interesting chapters in the life of St. Paul. It is a sort of mountain peak along the rugged highway of his eventful life. No life can be truly consecrated to God, active, and fail of results. There is a price to pay, if one would be the Lord's and dare to do. The Lord has adventure, suffering and victory for all who are his, in deed and in truth, and determined to live in harmony with his Word, guided by his Spirit.

Paul and Barnabas had gone to Lystra to escape certain Jewish persecutors, and there they preached the gospel. They found a man in Lystra impotent in his feet, who had been a cripple from birth; he had never walked. On hearing the apostle he manifested such an interest that it was evident that he received the word and had faith to be healed.

Paul discovering from his countenance, the glad glow in his eyes, detected his state of mind and, with a loud voice said, "Stand up on thy feet." Instantly, the man leaped and walked. At once the people, in their excitement, beholding the miracle, said, "The gods have come down to us in the likeness of men." They called Barnabas Jupiter; and Paul Mercurius. The people arranged to offer a sacrifice to them. The apostles hearing of this, protested and stopped this demonstration, followed by earnest words of exhortation. But the Jews, ever following Paul, to tear down and destroy his work, arrived on the scene and, at once, began to persuade the people, and so influenced them, that directly, these very people who were about to offer sacrifice, stoned Paul, drew him out of the city, supposing him to have been dead.

While the disciples stood round about Paul in sorrow, he arose, came into the city, and the next day, well bruised, with the marks of the hatred of the Jews, and the signatures of his faith and willingness to suffer for his Christ, he departed to Derbe. And so he, with Barnabas, went forward into Lystra, Iconium and An-

tioch, confirming the souls of the disciples, and exhorting them to continue in the faith; and here is where we find our text, assuring his followers and the disciples of Christ that; "We must through much tribulation enter into the kingdom of God."

In the use of the expression, "kingdom of God," evidently, the Apostle's mind is on that eternal kingdom, great and glorious hereafter, for those who prove faithful to the end. He is not thinking of what is necessary in order to regeneration, the consecration and faith which bring about that gracious experience spoken of when the Apostle tells us that, "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." And again, "The kingdom of God is within you." This righteousness, peace and joy which are inwrought by the Holy Ghost, is a present, gracious experience; not something we are looking for in the future, but something we possess in the present; the thing that prepares us through much tribulation to enter into the eternal kingdom, the home of the saints beyond the stars; the place of eternal abode of those who patiently endure the tribulum, the beating and threshing that the enemies of the soul supply, and that God gives grace to endure.

St. Paul's entire ministry was a succession of persecutions and sufferings; he enumerates them in 2 Corinthians, chapter 11, in which he says, "Are they ministers of Christ? I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of

mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." What a remarkable record! What a faithful hero! What an abiding witness he has become! What a rebuke to the hesitating, cowardly shirker who knows nothing of the tribulum, or of the power which is unto salvation for those who hear.

Paul was breaking new ground; he offered them God manifest in the flesh; the man Christ Jesus of sinless life, of miracle power, suffering for the sins of humanity upon the cross; dying in the stead of men, stepping in and taking the place of the guilty, and bearing their sins in his own body on the tree of shame, who was able and willing to forgive their sins. Paul himself had been a sinner, but the crucified, buried Jesus Christ had arisen, had appeared to him with a glory so bright that it blinded him; had spoken to him with a voice that convinced him, had transformed him, had Spirit-filled him; had made him a chosen vessel to those pagan people. No opposition could stop him. No stonings could keep him lying lifeless on the heap of debris outside the city. He'll up and go back into the city that stoned him, bruised and bleeding, fearless, with the Divine Comforter within him, conscious of the presence of that Christ who was dead, but is alive forevermore; the admiration of angels, the encouragement of saints.

Notwithstanding the changes that the sacrificial death of Christ and the preaching of St. Paul have made in the world, yet we must enter into

(More on page 5, col. 3)

THE H. C. MORRISON MEMORIAL BUILDING AND ENDOWMENT FUND

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Return to Mrs. H. C. Morrison, Treasurer, Asbury Theological Seminary, Box 774, Louisville, Kentucky.

Name

Address

OUR BOYS AND GIRLS

NEW YEAR'S DAY.

The breakfast bells rang cheerily through the house, calling every one to breakfast. Father and mother always wanted all of the boys and girls in the family to be on time for breakfast, but big brother Tom and big sister Ethel always found something at the last minute that just had to be done, and so they were often late. But this morning Tom dropped his book the minute he heard the bells and started at once downstairs, and Ethel tucked the last hair-pin hastily into her hair and hurried down. Little James and Baby Joan really had to run to get to the breakfast room first that morning! For this was a very special morning. It was New Year's Day!

"How lovely it is to have all of you on time," Mother said, with a smile as the children entered.

Father dropped his paper and said, with a chuckle, as Ethel dropped a kiss on his cheek: "Well, well, to think of having all of you on time at once."

"Oh, that is nothing," Tom said importantly, "we will be on time every morning from now on."

"Yes, indeed, we will, every single morning," added Ethel.

"It will be something new if you do," James reminded them.

"Oh, yes, James," laughed Tom, "it will be something new. You see, this is a new year, and Ethel and I have made a New Year's resolution, not to be late a single time this year."

"So that is it," Father said seriously. "It is a splendid resolution, children, but you know the best part of a resolution is the keeping of it."

James did not say anything for a while, but he was thinking hard. After breakfast was over, he slipped out through the back yard to the barn, where he always went to think things over. "Now what New Year's resolution shall I make?" he asked himself. "If Tom and Ethel can make one that will please Father and Mother, I can, too. But I can't make a resolution to be on time for breakfast, 'cause I have never been late." And he thought and thought and thought. Then all of a sudden he said out loud: "I know what I will do!" and he jumped and started toward the house, "But I will keep it a secret," he decided, "until I get it started."

He went to the little room where his bed and clothes were and found his night clothes on the floor just where he had left them. "I am glad Mother didn't get here first," he said, and set to work as fast as he could to pick up all of the clothes and put them away where Mother kept them. Then he began on the bed. It was a pretty big job for a little boy to make up a bed, but he worked and worked and worked and finally he got the covers all smoothed out, except right in the middle, where he couldn't just reach. "I guess I'll have to ask Mother to help me straighten that," he sighed. "But then I 'spose she had rather smooth one little place than the whole bed." He looked around the room then and decided that it would do. Then he went out and waited for Mother to hear what she would say.

Before long he heard her coming upstairs, and she went right to his room. "Why, who has cleaned up his room?" he heard her ask in surprise.

Then he ran out and told her "I did it, Mother, for my New Year's resolution," he said.

"Why, James, did you clean up this room and make the bed all by yourself?"

"Well, I thought you would rather I do that than anything else, 'cause you have so many rooms to clean up, but I didn't get the bed smooth right in the middle." So Mother helped him get it straight.

That night, at supper, Mother told about the New Year's resolution that James had made.

"Well, now, that's fine," Father said, "to think of a six-year-old boy being able to keep his own room in good order."

Dear Aunt Bettie: Will you let a Georgia girl join your band of boys and girls? This is my first letter and I would like to see it in print. I go to Sunday school most every Sunday. My birthday is March 15. I am twenty years of age, have blue eyes, brown hair and fair complexion. I am five feet, four inches tall. I am hoping to correspond with boys and girls near my age. So let the letters fly to

Layona Potts,
Blairsville, Ga.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am sixteen years old; have blue eyes and dark brown hair. I am a Junior in high school. We take The Herald and I enjoy reading page ten very much. I hope to see this in print. Boys and girls, let the letters fly to

Gwendolyn Hawks,
Rt. 1, Hazel, Ky.

Dear Aunt Bettie: I am an Alabama girl, and have been reading page ten a long time. I was born January 29, 1931. I have brown eyes and brown hair. I am a member of the Methodist Church. Our preacher is Rev. W. B. Atkinson. We all like him very much. When we all finish school we hope to go to Asbury College. My hobbies are playing a piano and riding a bicycle. My pets are a goat and cat. I would like to receive letters from people all over the United States. I will answer all letters received.

Annie Madge Jordan,
Myrtlewood, Ala.

Dear Aunt Bettie: I wish to thank you for publishing my last letter. I received many letters from The Herald readers and I can never express how much I appreciated them. I am now stationed in Oklahoma and still find it a great comfort to trust in the Lord. The strength I get to go ahead is gotten through prayer. I thank each Herald reader for adding me to their prayer list.

Pfc. Harold Watkins,
Ft. Sill, Oklahoma.

Dear Aunt Bettie: May a girl from Ohio come into your circle for a little chat? I am a Christian and go to the Church of Christ, Evangelical, at Chillicothe, Ohio, where my father is the minister. I enjoy going to church very much. I am fourteen years old, have blue eyes, sandy hair, and am five feet, six inches in height. I have one brother fifteen years old. Am a freshman in high school and like my work. My hobbies are bike riding and playing the piano, as I am pianist at our church.

Kathryn Bond,
Rt. 1, Londonderry, Ohio.

Dear Aunt Bettie: Here comes another girl from Kentucky. I was born January 22, 1922. Mother takes The Herald. I sure do enjoy reading page ten. I hope others get as much enjoyment out of this as I do. I love to read and answer letters from

every one. Will answer all the letters I receive.

Nettie Miller,
Rt. 3, Franklin, Ky.

Dear Aunt Bettie: Would you let a little girl join your happy band of boys and girls? I am nine years old. My birthday is January 26. I have blue eyes and blonde hair. I enjoy reading page ten. Our neighbors gave us The Herald. I go to Sunday school and church every time I can. Our pastor is Rev. Hugh Dozier. This is my first letter and I hope to see it in print.

Susan Almgren,
Box 384, Butler, Ga.

Dear Aunt Bettie: Here comes a girl from Texas to join your happy band of boys and girls. As this is my first letter I would like to see it in print. Grandmother takes The Herald and I like to read page ten. Mother died when I was two weeks old, so my grandmother has raised me. I am eleven years old. I have brown eyes and hair. I go to school at Winnsboro; am in the seventh grade. I would like to hear from the boys and girls. I will try to answer all letters received.

Louise Murphy,
Rt. 4, Winnsboro, Texas.

Dear Aunt Bettie: I want to join your circle of boys and girls. I live on a farm in Green County and am a junior in Greensburg high school. I am about five feet, two inches tall, and I have blue eyes and brown hair. I listen to Asbury College's Radio program and really like it. I am saved and sanctified. I would like to correspond with some boys and girls of other states, and Kentucky also. I'd like especially hearing from the ones who are interested in the service of the Lord.

Christine Jones,
Box 36, Lobb, Ky.

Dear Aunt Bettie: Will you let a girl from Scottsville join your band of boys and girls? As this is my first letter I hope you will put it in print. I am fifteen years of age, have blue eyes, dark brown hair, am five feet, eight inches tall, weigh 130 pounds; my birthday is April 12. My hobby is playing soft-ball. I was once a Christian but I am sorry to say that I have turned back, but am praying that I may get where God could use me. I hope I can find some Christian pen-pals.

Catherine Ragland,
Rt. 1, Scottsville, Ky.

For The Man In Service.

Send your boy The Nightingale of The Psalms, by Jarrette Aycock. A beautiful booklet on the 23rd Psalm, containing a real message that will grip the hearts of men. Highly recommended by the late Bud Robinson, H. C. Morrison, C. W. Ruth, Mell Trotter and many others. Bound in imitation leather. Price 25 cents. Order at once. One Christian worker is ordering a thousand copies to give to our Soldier Boys.

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Love and devotion are inseparable. There's never loving without giving.

Young People's Column.

DAVID A. SEAMANDS

1111 S. 4th St., Louisville, Ky.

"A VALENTINE'S DAY PROGRAM."

The Great Love Stories of the Bible.



Leader: The Bible is God's love letter" to us. Tonight we are going to study the greatest love stories of the Bible and see what message they have for us.

I. Love Between Men and Women:

1. Isaac and Rebekah (Genesis 24:)

Notice how God can lead us even in our social relationships and in the choosing of our life companion.

2. Jacob and Rachel (Genesis 29:13-20)

(Notice the extent of Jacob's love, how Laban tricked him, and how Jacob was willing to work actually fourteen years in order to win Rachel.)

II. Love Between Parents and Children:

1. The Mother of Moses (Exodus 1:22—2:10).

Notice a Mother's love showing itself in the clever scheme to save her baby's life.

2. David and his son Absalom (2 Samuel 15:1—19:4)

Notice how though Absalom rebelled and sinned against David, yet he always loved him.

III. Love Between Friends:

1. David and Jonathan (1 Samuel 18: 20:)

Notice the love of friends that really stuck through "thick and thin."

2. Ruth and Naomi (her mother-in-law) (Ruth 1:1-18).

Notice the love that was willing to follow "whithersoever thou goest."

IV. The Greatest Love Story in the World:

"For God so loved that he gave his only begotten Son. . . ." (John 3:14-18). Notice:

"He gave," not sold, let, or loaned.

"His Son," not an angel, or a specially created being, or another man, etc.

"His only Son," not one of a family of two or three sons.

"His only begotten Son," not an adopted son, His own.

Compare the depth of God's sacrificial love to the others we have studied, and end with a plea to answer God's call when he says, "give me thine heart!"

Suggestions. By all means do not read the scriptures referred to; get the stories well in mind, until without notes or any helps you are able to tell them clearly, and dramatically. It would probably be best to let four speakers give the different divisions. Be sure to have songs and prayers that fit

in with the theme of the evening. This is given a month early, but remember it takes time to prepare good programs, so start on it NOW.

CALLED HOME

GIBSON.

George H. Gibson, of Key West, Fla., departed this life October, 1942, at the ripe age of 86 years. His life was devoted to the service of his Lord. He was a member of the Methodist Church from early childhood and was a Sunday school teacher until he was 81 years old. He was a subscriber to The Pentecostal Herald and looked forward to its coming each week. It was next to his Bible for spiritual food. He leaves a wife and three daughters to mourn his departure, and many friends.

His wife, Mrs. Grace E. Gibson.

TIETZE.

Rev. Stanley Tietze, 29, passed away December 8, at Zelienople, Pa. He was a graduate of Asbury College and Asbury Seminary. He spent the summer of 1935 in my home at Middlesboro, Ky., and assisted at my mother's funeral at Epworth, Ga., that year. His last sermon was blessed of God in soul winning, a graduate of the University of Kentucky being converted under his last sermon at Middlesboro, and has made a successful Christian worker. Truly, Brother Tietze was "faithful unto death."

W. F. Cochran.

CHRISMAN.

Willie Franklin Chrisman was born March 25, 1862; departed this life October 23, 1942.

Dear Uncle Willie, how I miss you, since from us you have gone. The days are so sad and lonely, and the months are so very long. Just why it had to happen, we may never know, But we know it was God's will; when He called, you had to go. My heart is burdened down with sorrow, and my tears are never dry; When I looked upon your sweet face, and kissed you a last goodbye. Some sweet day I hope to meet you in that bright and happy land, When we see our Savior, then we will understand.

His niece,

Mrs. B. H. Whitaker.

BARBEE.

Carl Edward Barbee was born August 30, 1941, at Edgerton, Ohio. God called him home November 28, 1941.

It has been a year dear Carl, Since you left this world of care; Though I'm lonely, you are happy In your mansion over there.

Each day brings me one day nearer, When we never more will part, For I'm trying to please my Savior And let Him rule my heart.

When we asunder part it gives us inward pain, Oh Carl, smile upon me from above, Some day we'll meet and never say goodbye again, Sweet memories linger still, Death has left an empty place this world can never fill. God's call was sudden and severe,

We little knew such grief was near, The pain at parting and farewell Only those who have lost one can tell, Sometimes God will take the lamb across To show the sheep the way that is lost. His Mother.

McDOUGALL.

In memory of Mrs. Olive Robison McDougall, who departed this life December 14, 1941.

Just a year ago, dear Mother, You were taken from our side, But you had always taught us That the Savior would be our guide.

Your life here was spent for Jesus, More of His precious will to know; Now you have gone to dwell in heaven, While we linger here below.

I know your prayers are still with us, That we may never falter or fall, And always be ready and willing To hear the Savior's sweet call.

No words we could say, dear Mother, Would ever repay for your care, So I trust we all may meet in heaven, In that land so bright and fair.

Her daughter,

Elenor Fuquay.

PRAYER REQUESTS

S. E. E.: "Please pray that I may get a position in my home town, and that my brother and family may live together, and for an unspoken request."

T. N.: "Please to pray for my husband and myself, that we may have health, or be reconciled to God's will."

E. C.: "Pray for my daughter and her husband that they may find the Lord."

Pray for a sister who is in great trouble, financially and physically, that her faith may not fail, though pressed by every foe.

THE SUPPLANTER UNDECEIVED.

The above is the title of a book recently off the press by John P. Van Haitisma, Ph.D., Professor of Organic Science at Calvin College, and formerly a member of the Michigan State Board of Examiners in the Basic Sciences for the Healing Arts. A more modern interpretation of the title is "Jacob's Divine Instruction in Heredity." To those who are scientifically inclined this book will prove most interesting. It is for sale by Messrs. H. Kuisema & Son, Oakdale at Eastern, Grand Rapids, Mich., for \$1.00.

For Your Boy.

We have just fifty-five Tiny Testaments and Psalms. They are so thin, small and light any boy or girl will appreciate one. Size 2 1/4 x 3 1/4, only 1/4 inch thick, weigh just 2 ounces. Good readable type, fine leather binding with overlapping edges. Price \$2.25.

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Louisville, Kentucky.

Prohibition was enforced as well as the Ten Commandments. Why doesn't God repeal them?

SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson IV.—January 24, 1943.

Subject.—Jesus the Great Physician.—John 5:2-17.

Topic.—The Great Physician at Work Today.

Golden Text.—Wilt thou be made whole?—John 5:6.

Practical Truth.—Jesus' mission to the world was not only a mission of mercy and helpfulness, but his mission was that the world through him might be saved.

Time.—There is a wide difference of opinion. Some give the date as 27 A. D., some 28 A. D., and others 29 or 30 A. D. If it were the time of the second Feast of Passover in our Lord's ministry, as many scholars seem to think, it was quite likely 29 or 30 A. D.

Place.—The pool of Bethesda, Jerusalem.

Introduction.—The pool of Bethesda was most likely a spring or pool which nature caused to have periodic disturbances, as it does some of the noted springs in America. The common belief was, an angel came down and caused the commotion, and that during the time of commotion it had healing qualities. This may have been wholly imaginary. We do know that great cures have been wrought through the workings of the mind.

At any rate, Jesus took advantage of his opportunity to do good, and chose the poor man, who had been so long afflicted, to be the recipient of his healing grace. Just why he chose some and left out others is not always clear, but he, no doubt, had a reason for so doing. Whatever other motives there may have been, it is certain the great compassion of his heart always played its part.

Jesus, as the Great Physician, was unlike the regular physicians. Their cures, while sometimes almost miraculous, were, the hindering causes having been removed and conditions made as nearly ideal as was humanly possible, the workings of nature. With him, regardless of conditions, the cures were instantaneous and complete. They were altogether miraculous.

One peculiarity, and yet not a peculiarity, was the fact that Jesus, in his cures, almost always acted on the faith of the ones to be cured. However, in this particular case it seems that he did not mention faith, but acted on the desire of the individual. For thirty-eight years this man longed to be made whole, but, because of his condition, was unable to make the contact which he thought would accomplish for him the thing so much longed for. The time element did not bother Jesus. He commanded the afflicted to arise, take up his bed, and walk. There was power in his words, for the man immediately obeyed, realizing that the change had taken place.

But, Jesus was not only the Great Physician for the bodies of men, he was also

the Physician of the soul. The physical cures, which he accomplished, were but tokens of the greater work he came to do. His physical cures were few and far between. The great hosts of diseased men and women were never touched. It was not in his plan that the majority of them should be healed. On the other hand, his chief purpose in coming to this world was, that all men may have the privilege of redemption from sin, or the curing of the soul, through the merits of his shed blood. Truly, these cures are as marked and as distinct as was the cure of the man in today's lesson.

There is one other thing to be noted: the body or soul which is cured must share his blessing with his fellowman. This he does by bearing witness to what his Lord has done for him.

Comments on the Lesson Text.

John 5:2. **Sheep market.**—"The sheep gate." RV. This may not have been a gate at all, but merely something pertaining to sheep. It was most likely in the northeastern part of the city. **A pool.**—Probably a public bathing place. It was known as a place of mercy, thus, the name "Bethesda." The five porches were very likely for the use of the bathers.

3. **Lay a great multitude of impotent folk.**—So great was their faith in the curative power of the water that multitudes of folk came to be healed. **Waiting for the moving of the waters.**—It was thought that the only time the waters had any healing powers was while they were in commotion. The commotion was supposed to be the work of an angel, verse 4.

5. **An infirmity thirty and eight years.**—This was a chronic case, and possibly one of the most helpless of those who had come for healing. That may have been the reason why Christ chose him rather than another.

6. **Wilt thou be made whole?**—This was the approach Jesus made in his proffer of mercy. It may have been to awaken faith in the patient.

7. **The impotent man answered him, etc.**—This answer was both pathetic and hopeless. It was an answer of despair.

8. **Rise...walk.**—Jesus saw in this man all that was necessary for him to have his need met. At the Lord's command he did as he was told, and proved by his actions that his healing was genuine and complete. He did that which he had not been able to do for thirty-eight years.

9. **And on the same day was the sabbath.**—This was probably mentioned because it was contrary to the teaching of the old law. However, it was evidence that Jesus was Lord of the Sabbath. It was a monument to God's power and grace, yet, it caused a great deal of commotion, as did the other works of healing that were wrought on the

BABY CHICKS

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Sabbath.

10. **It is not lawful for thee to carry thy bed.**—So rigid were these old laws that such a deed was punishable by death. Instead of rejoicing over the cure of the man the authorities wanted to exact the letter of the law. Their anger blinded them to its higher aspects.

11. **He that made me whole.**—This was good reasoning. The man felt that if Jesus had power to make him whole, he had a right to order him to take up his bed and walk. On this principle he acted.

12. **What man is that, etc.**—Contemptuously, they were trying to confuse the man who had been made whole.

13. **Wist not who it was.**—The man shows that he did not know who Jesus was. Nevertheless, he does show that there was produced in him a faith sufficient for Jesus to act upon. **Conveyed himself away.**—Not being known by the man, it was easy for Jesus to hide his identity by slipping into the crowd. Jesus possibly did not want attention at that time.

14. **Sin no more, lest a worse thing come unto him.**—This warning from Jesus would indicate that the man's trouble had been brought on him because of his past doings, and that similar action would reproduce and aggravate the trouble.

15. **Told the Jews.**—When he learned who Jesus was, he went out and bore witness to the Jews, most likely speaking out of a sincere heart of gratitude. It is not likely he realized it would endanger Jesus.

16. **Because he had done these things on the sabbath day.**—This is the cloak behind which they were trying to hide while seeking his life.

17. **My Father.**—This is a direct claim, by Jesus, of his relationship to God. **Worketh hitherto, and I work.**—This was still further proof of his relationship to the Father. Just as it was the Father's prerogative to do good at all times, so was it the Son's prerogative.

PERSONALS.

I will be in Florida at Avon Park at the White City Camp Meeting, January 31 to February 7. If any of the ministers in that section would want a meeting following the camp, from February 8 to 21, I would be glad to assist them. Anyone interested may address me at Rt. 1, High Point, N. C.—John W. Groce, Conference Evangelist, W. N. C. Conference.

Rev. William H. Key, evangelist of the Wesleyan Methodist Church of America, will be in the State of New York during the month of February for revival meetings, and would like to engage meetings from March 1st to May 1st. He travels over the whole United States and only asks for

transportation and free-will offerings. For references, write Rev. George E. Davies, the President of North Georgia Conference, of Wesleyan Methodist Church of America, 319 Park Ave., Atlanta, Ga. Rev. Key's address is 701 Tuttle St., Augusta, Ga.

Lakeland Holiness Camp Meeting will hold its annual meeting February 18-28, inclusive. We are hoping many of our readers who are in Florida, or who can get sufficient gas, may attend this encampment to get a blessing and be a blessing. It is my purpose to attend, if possible, for there is no place I enjoy more than among the dear people who make up the Lakeland Camp Meeting Family. Remember the date, February 18-28. For information, address Rev. H. H. McAfee, Lakeland, Fla.—Mrs. H. C. Morrison.

January 1st to February 7th, I am undertaking a radio revival. Here in this far north country it is very cold at this time of year, there are many churches without pastors, and gas rationing has seriously affected church attendance. Here are the station call letters and the time of broadcast, daily, except Sunday; the Sunday time can be announced on the air.

KGCV, Mandan, North Dakota; KSJB, Jamestown, North Dakota; KVOX, Moorhead, Minn. These at 8:30 A. M.

KILO, Grand Forks, North Dak.; KLPB, Minot, North Dak. These at 8:30 to 9:00.

All broadcasts originate in the auditorium of the Minot Bible School, Minot, North Dakota.—G. E. Talbert.

Our Evangelists.



Rev. James Gibson was born and reared in Northern Ireland and came to the United States at age of 19, in pursuit of pleasure and worldly gain. Shortly after his arrival in this country he was converted and called to preach.

Following his graduation from Asbury College and Seminary he entered the evangelistic field.

Rev. and Mrs. Gibson form an unique evangelistic team in that, Mrs. Gibson ministers to the children, renders special music on her electric Vibra-Harp, as well as assisting at the piano, while Rev. Gibson, with his Irish personality, preaches a full gospel in the churches throughout the winter and in the camp meetings during the summer.

Rev. and Mrs. Gibson have traveled and ministered from Canada to Florida and from New York to California. Their ministry has also extended through Great Britain and Northern Ireland as well as

LAKELAND HOLINESS CAMP MEETING

The Lakeland, Florida Camp Meeting date is February 18 to 28, 1943.

Engaged speakers—Dr. John R. Church, Winston-Salem, N. C., and Dr. T. W. Willingham, Olivet, Ill. Bible Readings by Mrs. H. C. Morrison, Louisville, Ky. Music by Quartet: Wiggs, Shelton, McKay and Huff.

Rates very reasonable. For further information address Rev. H. H. McAfee, Box 534, Lakeland, Florida.

having traveled through France, Belgium and Holland.

"WATCHMAN, WHAT OF THE NIGHT?"

The Word of God speaks of four different kinds of nights—first, the physical night which comes after the sun goes down. Secondly, the spiritual night which inevitably ensues when the divine light of God vanishes from within the soul. Then there is the eternal night or the night of endless duration, where the lost spirits of abandoned souls endure their unutterably horrible existence. The fourth and last kind of night is the moral night, to which the Prophet Isaiah, in the words quoted in the caption of this article, doubtless had reference. We find ourselves today in the world's moral and spiritual midnight. The moral foundation of our nation, as well as that of other nations, is in a state of decadence; and the superstructure of our modern civilization is tottering. A well-known writer has said, "The ship of civilization is not going to sink, it is sinking."

A great statesman has written these significant words: "We are entering a starless night"; and should not such a sentence arrest our attention and cause people to stop and think? Though a man making such utterances may not be a Christian, is it not a fact that in their prognostications, they often interpret the conditions of the nation and the world in the light of the Scriptures. We need not close our eyes to the facts that stare us in the face, such an attitude is not only obviously pernicious but palpably sinful; with so many sins in church and state we cannot possibly expect to escape with impunity. As a nation of moral beings God holds us culpable for our actions.

Jesus said, "The night cometh when no man can work." Our Lord without doubt, spoke of the awful night we are entering now. It is becoming more difficult daily to carry on gospel work at home as well as abroad. Almost all of Europe and many other countries are closed to the forces of evangelical evangelization. Truly, the night is coming on "when no man can work." The true witness of Jesus is constrained to cry out with the Prophet of old, "Watchman, what of the night?" The hearts and minds of many people are filled with baleful apprehension concerning immediate eventualities. It is a gloomy picture that is before us, but thank God for the other part of the Prophet's message—"The morning

cometh." Praise the Lord for these words of cheer. While the world of sinners and a sleeping church are facing the blackness of a moral midnight, the children of God are looking for the morning of their Lord's glorious appearing.

A. J. Smith.

AN INCIDENT.

Years ago, when I was pastor at Cerrillos, New Mexico, Dr. Morrison was on his way to California, on an evangelistic campaign; the time he met, wooed and married beautiful Geneva Peddler. He stopped off with me and conducted a wonderful revival in my church, in which many of the best people of the town were saved, and not a few were sanctified. I was batching in an "Adobe" one-room parsonage, the year before I was married, 48 years ago! Brother Morrison and I were sleeping together. In the night I was awakened with the words, "Adams, let's pray." He rolled out of bed on one side, and I on the other, and we had a season of wrestling prayer. At his "Amen" we returned to bed and to sleep. The next day he told us the following:

"While in El Paso, Texas, I went across to Juarez, Mexico, a city of some 7,000 or 8,000 Mexicans with not a Protestant Church or Mission. Last night God waked me up and said, 'Morrison, you are paying out enough money on Insurance policies to open and maintain a mission for those people,' and I could not rest till I said yes to the Lord."

His friend,

T. L. Adams.

PRESENCE.

I cannot wander far from Him;

He is so near.

His voice that cricket's throbbing note

I think I hear.

There glistens in the spiny hedge,

Frosty and wet,

The color spattered from his brush

At last sunset.

I hear his bell-clear voice again,

Sounding anew,

When children pressing warmly close

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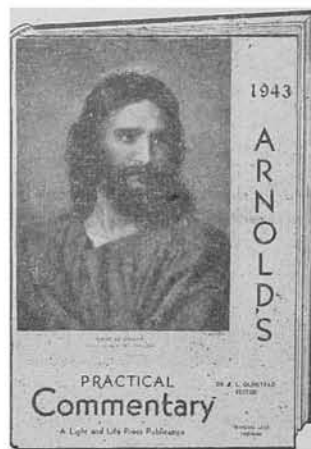
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GOOD FOR NOTHING SALT.
Matthew 5:13.

"Ye are the salt of all the earth"
Christ told the hill-top throng,
They who had followed in His steps
Through pathways steep and long.
Said He, "If savor shall be lost,
'Tis good-for-nothing salt,
And shall be cast 'neath feet of men,"
There it could not exalt.

For long we've missed the truth He told,
Passed o'er its greatest worth;
We've done but shallow thinking, friends,
About "the salt of earth."
Draw closer, then, and prayerful be,
With quiet mind and heart,
While asking God to let us see
The truth He would impart.

Much salt will always make men thirst,
Then water they must find;
Ye, that the salt of earth would be,
Must keep this fact in mind.
Remember, too, that Christ has said,
"Who then shall drink of me
Shall living water find, and ne'er
Athirst, again, shall be."

Lest we be "Good-for-nothing salt,"
Somehow, we must create
In human hearts a thirst for Christ,
Who can that thirst abate.
If men thirst not to know our Christ,
The "Salt" must be to blame;
If we, for Christ, no craving force,
We ne'er can favor claim.

Grant Colfax Tullar.

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A PRAYER FOR GOD'S SPECIAL HELP IN THESE PERILOUS TIMES.

J. J. Ballinger.

O Lord, our God, we humbly beseech thee to hasten the overthrow of those powers who would enslave the nations of earth for the gratification of their selfish ambitions; and grant, O Lord, that America, while making a great sacrifice to save the world from the rule of tyrants, may seek a complete conformity to thy will that she may be able to set that wholesome example before the conquered nations that will elevate them to standards of righteousness.

Help us, O Lord, as ministers of the Gospel, to seek thy will, rather than ease or the praise of man; to proclaim from our pulpits the searching and healing message from thy Word rather than empty platitudes which are nauseating to God and intelligent people. Grant, O Lord, that our leaders may realize that, "Righteousness exalteth a nation; but sin is a reproach to any people." Stir our leaders, O Lord, to the responsibility of their position, and enable them to have the courage to stand for all uplifting movements. Help them to see the blighting influence of the liquor traffic, and regard the prayers and tears of Christian fathers and mothers for the protection of their sons inducted into the army camps.

O God, paralyze the influence of any leader, or leaders of our government, who will give the green light of sanction to these murder mills, with their inebriating and degrading influence. Hear thy people who call upon thee, day and night, for a sober nation, and to thee shall be all the praise through Jesus Christ our Lord. Amen.

ONE MORE YEAR TO LIVE.

"If I had one more year to live,
Just one more year of time to give,
To love and lift and help and bless,
The better things of life to stress;
One year to work, to play, to smile,
To brighten earth a little while;
One year to sing my Savior's praise,
To fill with kindly deeds my days;
One year to strive for a reward
When called to stand before my Lord,
I think that I would live each day
As if it were my last and pray
Each night at set of sun
His blessing on the things I'd done;
Each night in peace I'd fall asleep
Trusting Him my soul to keep.
Some day anon from lands afar
The call shall come to cross the bar,
And over all else I must be
Prepared to meet eternity.

"So if I have a year to live,
Or just a day in which to give
A cheering word, a helping hand,
A heart that tries to understand
A fellow creature when in need,

It matters not to me indeed;
I'll try to live each day He sends
To serve my gracious Master's ends,
And when at last I see His face.
A sinner ransomed by His grace,
I hope He will greet me with a smile,
And count my life on earth worth while."

Jonah to the whale: "If you had kept your mouth shut this wouldn't have happened."

BOOK REVIEWS

"Christian Symbolism in the Evangelical Churches."—Thomas Albert Stafford. Cokesbury. 176 pages. \$2.00.

While Calvinism did much to strip the early evangelical churches of the use of symbols, the last twenty-five years there has been a revival of interest in them. In his very able and scholarly presentation Dr. Stafford repeatedly emphasizes the spiritual significance of these symbols. "In the early Christian Church, symbols were freely used as convenient fixatives of doctrinal points for many Christians who could not read and, during periods of persecution, as a secret language. In our day, symbols are used on church windows and furnishings for the purpose of indicating pictographically the cardinal elements of Christian faith, tradition and valuable supplement to preaching and religious education. When well understood, they are very effective for this purpose and are quite agreeable to our constant use of symbols in everyday life." Concerning one of the symbols of Christ, Dr. Stafford says, "The fish is one of the earliest and most complex symbols employed by Christians to represent the Savior... Reading the initials of the Greek acrostic phrase, meaning 'Jesus Christ, Son of God, Savior,' one obtains the Greek word for 'fish.'... The fish symbol was probably used by the persecuted Christians as a means of avoiding unpleasant attention of the

Roman police. When displayed outside a pagan home, it indicated that a funeral banquet was being held for the dead, but when it appeared outside a Christian home, it was a sign that the Lord's Supper would be celebrated there, at night, in secret... The pagan Greeks often carved the figure of a fish on tombs, because they believed that a fish or dolphin carried the soul of the deceased to the isles of the blest. The early Christians ate roasted fish in commemoration of Christ's Passion, and the present-day Roman Catholic custom of eating fish on Good Friday is a survival of this ceremony." In this field, Dr. Stafford makes definite and positive contribution. I sincerely believe that "Christian Symbolism" will have a wide and helpful ministry, for many years, in American Protestantism. It is a joy to recommend such a stimulating volume.—C. W. Grant.

"Kept By The Power of God."—J. W. Phillips. Broadman Press. 148 pages. \$1.00.

"Kept By The Power of God" is the attractive title of a volume of twelve sermons by the late Rev. Dr. J. W. Phillips, Baptist pastor of New York State. The volume was published by his son, Sidney C. Phillips, in response to the many requests made by friends and admirers of the minister. The sermon which bears the same title as the book is really a very fine one. Especially those who knew, and whose lives came under the influence of this dynamic pastor, will this volume prove interesting and helpful.—C. W. Grant.

"Increasing Church Attendance."—Albert H. Gage. Zondervan. 153 pages. Price \$1.00.

Of course every thoughtful pastor and every consecrated layman desires to increase church attendance and thereby widen and deepen the influence of his local church. But how to do it? And that is precisely what Dr. Gage endeavors to show in his book entitled "Increasing Church Attendance." This is a well-written, thought-provoking, faith-stimulating volume. The author gives methods that have worked,—worked for him and for others. Some of the chapter titles are: Why Increase Church Attendance, It Can Be Done, The Pastor's Part, The Layman's Part, Through The Church School, The Spirit of The Church (this is very fine), The Secret of It All. Certainly this is no "cure-all." Methods, not magic, are suggested. They will work—only if they are worked. But they are practicable, and if prayerfully undertaken, will bear much fruit. This volume will prove helpful to both pastor and layman.—C. W. Grant.

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War-time psychology is such that sometimes even the best of boys, finding themselves stationed far away from the stabilizing influences of home, perhaps away from home for the first time in life, are easy prey for that most insidious of saboteurs—John Barleycorn.

The American Business Men's Research Foundation has been doing some exhaustive research on the subject of war and liquor. They have concluded and unequivocally declared: "Liquor has defeated more men, more armies, more nations than any other cause. It does seem that the lessons that history records should serve as an ample warning against this greatest of all enemies."

According to press dispatches from Vichy following the collapse of France in World War No. 2, certain French Government spokesmen named alcohol as the chief cause of the moral collapse of the French army under the German attack. It was stated that drunkenness had been rampant in the army during the eight months of inactivity at the start of the war; that a single hospital in the Fourth Army Area had 814 cases of delirium tremens during a single month; and that the "disastrous era of intoxication" among young French soldiers had caused most of the cases of nervous breakdown and shell-shock when they had to face the German dive bombers and tanks.

Hitler's armed forces have been strictly disciplined in every respect, and particularly against the use of alcohol. One Dr. Matthaël, former staff physician in the German Army, went on record as saying: "We should not discuss moderation with a man. The thing has long since been settled by science. The use of narcotic poisons is simply indecent and criminal."—U. S. Senator Bilbo.

The real Christian has always an abhorrence of the praise of men, knowing that all praise belongs to God alone.

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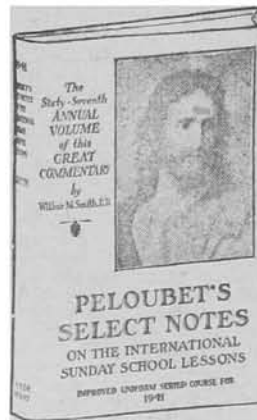


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Vol. 55, No. 3.
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THE BLIGHT OF MODERNISM

By The Editor



HE most dangerous foe which confronts Christianity in this tragic hour of history is modernism. By modernism we mean that system of teaching which has sprung up within recent years which denies the miracles of the Old and New Testaments, and the deity of Jesus. The strategy of modernism has been one of internal penetration into the church. It has used the same strategy as the destructive ideologies which have precipitated the present World War. It has been a fifth column, boring within for the destruction of evangelical faith. This internal penetration has been going on in the church for a period of sixty years, and the day of the harvest is now upon us.

* * * *

It was in 1882 that Julius Wellhausen, the noted German Orientalist, and theologian, resigned as Professor of Theology in Griefswald University, because he no longer held the accepted views of scriptural inspiration. His resignation came after holding the chair of theology in Griefswald University for ten years. Wellhausen sought to establish a religio-historical system, which denied the inspiration of the Bible as the Word of God.

* * * *

The rationalists who made no profession of religion were delighted with the new views of Wellhausen, and sought to propagate them. Huxley, the well-known scientist and atheist, spread the new views in his essays. Huxley was far more discerning than many of the leaders in the modern church who have imbibed the modernistic views of Wellhausen. To a correspondent Huxley gave his opinion of the modernistic views of Wellhausen in these words: "If Satan had wished to devise the best means of discrediting Revelation, he

could not have done better."

* * * *

Modernism spread in Germany until there was a whole camp of German theologians advocating the new views. While modernism was taking root in Germany, other nations paid little attention at first. While the modernistic German theologians worked, the rest of the world only looked on, or slumbered. Modernism sprang up in Germany at a time when German scholarship was highly respected throughout the world. German universities were regarded as holding the last word in the field of scholarship, and students of many nations went to the German universities for their postgraduate work.

* * * *

In modernism Satan not only devised "the best means of discrediting Revelation," according to Huxley, but he also selected the most strategic spot on earth for its origin and propagation which, at that time, was Germany. From the German universities modernism spread to England, the United States, and throughout the world. Today its deadly blight has reached into universities, colleges, seminaries, pulpits, and mission fields around the entire world.

* * * *

Modernism has laid the blight of its paralyzing hand upon most of the great Protestant denominations. The internal wounds received at the hands of this deadly enemy to the triumphant and conquering Christian faith of the first century have caused them to stagger in retreat to a degree that is now alarming. In this hour when Christianity must advance or perish, we must recapture the bold daring, the sacrifice and conquering faith which enabled the Christians of the first century to prevail "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Modernism has never rekindled any revival fires. It has never gone with a holy passion and victorious testimony concerning the atoning merits of the blood of Jesus Christ for every lost sinner. It has not been the religion of "the strangely-warmed heart." It has not been the Christianity of the upper room proclaiming the sanctifying power of the Holy Spirit. It has not been the faith that proclaimed the triumphant, bodily resurrection of Jesus from the tomb as the only basis of the blessed hope of the Christian, being risen together with him. It has deadened a multitude of churches, until their altars are no longer prolific in the birth of new-born souls into the Kingdom of God. It has hushed the voice of the prophet. It has cooled the fervor of the evangel. It has robbed large numbers of young men of the call to the ministry, wherein was the element of "woe is me if I preach not the gospel," and has substituted the conception of the ministry as a profession. It has robbed the Bible of its place as an infallible guide to the souls of men, and has appended it as a source-book of religion. It has robbed Jesus Christ of his crown and glory as the one "in whom we have redemption through his blood," and in whom "dwelleth all the fulness of the Godhead bodily," and has made him the "Supreme Example," the "Great Prophet," the "Social Reformer," the "Way Shower." Under its influence the cry of many may be heard: "They have taken away my Lord, and I know not where they have laid him."

"I say, the acknowledgment
Of God in Christ,
Accepted by the reason,
Solves for thee
All questions in the earth
And out of it,
And has so far advanced
Thee to be wise."

—Robert Browning.

MEMORIES OF BUD ROBINSON

Rev. G. W. Ridout, Corresponding Editor

PART II.



Bud, though not a school man himself, believed in schools and education. For some time he was the ruling spirit in the school at Peniel, Texas. I suppose no man in the Holiness Movement put more young men through the schools than Bud. The kind of schools Bud believed in were those where religion and learning blended, where Holiness unto the Lord was the motto. It was in Bud's school down in Texas that Will Huff was discovered. Interesting is the story how the eloquent Will was joined up to the holiness crusade. If I remember rightly, Dr. C. J. Fowler was planning one of his coast to coast crusades and was wanting Bud Robinson to be one of the party. Bud was watching with keen delight the growing powers of young Huff and told Dr. Fowler he would go with him if Brother Huff could come also. After some persuasion Dr. Fowler consented and Will Huff was thus launched upon the evangelistic seas where he soon became one of the great lights of the Holiness Movement.

Marvelous are the ways of God with his servants. Bud Robinson's life and ministry testify again to 1. Cor. 1:25-27.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

Wonderful that the untutored, unlettered farm boy from Texas should be chosen of God to preach the gospel of holiness in every state of the Union, in Canada and beyond the seas. Wonderful, too, that he should become the author of books that have been read by the many thousands—books, doubtless, that led many of the readers into the experience of full salvation. Bud was a voluminous writer and his articles were always read with delight as they appeared in the many holiness papers. A story is told of him sending in to the publishing house one of his articles, and at the bottom of the last page, he put a lot of the punctuation points—commas, semi-colons, etc., with the suggestion that the printer "put

them where they would do the most good."

As a preacher, Bud had the most unusual power of logical statement; he had a great mind that could see through things, and he had the most convincing manner of preaching; he could make his audiences laugh and cry. His sense of humor was unique. He could say the most telling things in a way that would tell but not offend. Speaking on the 23rd Psalm he would say: "If the Lord is your shepherd and you are his sheep, he has the right to shear you." Speaking to the women folks proud of their fine coats, he would tell them that their coat was only second hand; some animal wore it before they got it.

Bud had the most extraordinary memory. He could think back into years past and could tell the dates of certain meetings and camps that he held; and the way he remembered people was wonderful. I remember being called from Philadelphia to join Bro. Ruth and Bro. Robinson in a convention in Perkasi, Pa., just after my return from France and the World War. When I met him at the home of Brother Dill his first words to me were: "Well, Brother George, the Germans didn't get you."

It was always a pleasure to me to be in a meeting with Brother Bud. At one time we were in a meeting in Colorado; Bud was preaching twice a day and we took the afternoon services. Sunday came and a big crowd listened to Bud in the morning, but they did nothing about it; our altars were empty. It was our turn Sunday afternoon and we preached on 1 Thess. 4:7, 8: "For God hath not called us unto uncleanness, but unto holiness. He, therefore, that despiseth, despiseth not man but God, who hath also given unto us his Holy Spirit."

What grieved me so greatly was that this people could come and listen to the preaching of Brother Bud and do nothing about it; they reminded me of that Scripture in Ezek. 31:32:

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness, and lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words but they do them not."

The thought I had in preaching from that text on Sunday afternoon was to bring a message to holiness

neglectors and fighters; people who had sat for a week or more under holiness preaching and teaching and were indifferent to its claims. We gave the message and had a hard pull at the altar, but we felt determined to see something happen and it did happen. Strange as it may seem, we aimed at church members and holiness fighters and eight sinners were converted.

Let me next allude to one beautiful characteristic of Bud Robinson. He was a marked example of perfect love. He had a loving heart towards all mankind, and never spoke ill of his fellows. Bud never knew such a thing as bitterness towards a brother; and never in all our contacts with him did he ever dwell upon the faults of others. He never had a story to tell, a "secret" to pass on or anything hard, or harsh, or critical, of his brethren. He never could say enough of good things about them, and he never said anything bad. Bud never complained or found fault; he made the best of every situation. Truly he was a Brother Beloved. He had a tender heart. I have seen him in the pulpit cry like a child. He was a humble soul, never put on airs, nor boasted of his career. Adulation and praise never spoiled him. Bud was a pure soul, full of tenderness, pity and love for souls. He was full of charity for his brethren and friends. Such a thing as backbiting was absolutely foreign to his nature. He was a great soul who devoted himself to God, to the Bible, to the Gospel, and to the cause of holiness.

"Weep not for a brother deceased,
Our loss is his infinite gain;
A soul out of prison released,
And freed from its bodily chain;
With songs let us follow his flight;
And mount with his spirit above,
Escaped to the mansions of light,
And lodged in the Eden of love."

From "Sinai to Calvary" is the title of the new book containing messages from Dr. Morrison, also his final sermon. The book is splendid in print, binding and make-up and will make a beautiful presentation volume. The contents are splendidly varied dealing with all the questions of the soul, soul saving, etc. "The Artillery of Heaven," "Fulness of Redemption," "National Security," "The Christ of Prophecy," "Christian Character," etc. Such are five titles. Lovers of Dr. Morrison will thank Mrs. Morrison for editing such a fine volume. Price \$1, postpaid.

GEORGE W. RIDOUT.

NERVOUSNESS--HOW TO FIGHT IT

P. D. Woodall



NERVOUSNESS is one of the greatest maladies of mankind. The causes of it in a good many cases may be overwork, constipation, bad teeth, and other diseased conditions of the body. These are superficial causes—it might be said in this connection that the war at this time is one of the causes, but the underlying foundation, according to psychologists, may be laid in childhood. As a remedy for nervousness, the following suggestions are offered:

1. Seek an intelligent understanding of yourself. Consult a physician. Find out the cause of your trouble and eliminate it. I know of a man who had a nervous breakdown which was followed by horrible symptoms, such as the loss of memory, the loss of powers of concentration, and the feeling that he was going crazy. Upon the advice of a specialist, he had his teeth treated, corrected a stubborn case of constipation, and made his work much less strenuous. In a few months his strength was restored and he was again doing his regular work.

2. Are you much disturbed because of the great tribulations that you think may come to you as a result of this war? The fact should be recognized that, if we are true to God, our greatest joys always follow our greatest tribulations. "Weeping may endure for a night, but joy cometh in the morning."

3. It has been suggested that we live in a world full of creative powers. Creative powers are available to us which, when used, give us harmony, peace, and happiness. These powers are the ability to relax, physical exercise, a sufficient amount of food of the right sort, and a proper adjustment to spiritual realities.

4. Accept the laws of the universe. The reason why so many people are broken in body and spirit is that they are always at war with God's wise and benevolent laws. Let yourself be in harmony with these laws. Resolve that you will meet manfully the things over which you have no control, even the horrible events of these terrible days. Let us remember that patience, and much of it, particularly at this critical time, is one of our greatest needs.

5. "Live one day at a time." Do not borrow trouble. When you think of the future, think of the blessings you may enjoy, the good deeds you may do others, and the worth-while

tasks you are to perform. During the early days of my ministry I was serving a church in a cotton-mill section which was visited one winter by a severe influenza epidemic. I went into a home where all the members of the family were ill. Poverty, also, had invaded this home. The mother was complaining in a despondent way, saying, "I do not know what will become of us." The father with a smile and hope in his eye said, "Things will get better after a while." And they did. Such optimism has saved millions who otherwise would have given up in despair.

6. When you get despondent, face all your troubles calmly and courageously, believing that "All things work together for good to them that love God." Be true to the very best within you, and nothing will hurt your real self. Do not encourage in any way needless worry, hate, and despair, wishing yourself to be dead. Cultivate life's virtues such as love, cheerfulness, courage, kindness, unselfishness, and forgiveness. When you retire for the night's rest, relax your mind and body. Think over the words of some hymn, such as "Rock of Ages." Let this be your first thought in the morning: "With the peace of God in my heart and good will toward all mankind, calm and serene I am ready for the work of the day."

7. Conquer your depressing fears with faith. Such fears always flee when faith comes. The Bible says, "This is the victory that overcometh the world, even our faith." You will have this faith when you use all the powers God has given you.

8. Try to be a ray of sunshine in the home and wherever you go. Study and love the beauties of nature, spending as much time as possible out of doors. Seek the company of people whose presence is uplifting and inspiring. Make Bible-reading a daily habit, giving special attention to the twenty-third, twenty-seventh, thirty-fourth, forty-sixth, and one hundred third Psalms; also the fourteenth chapter of St. John's Gospel as well as other portions.

9. In maintaining one's mental poise and peace of mind, prayer is very effective. Someone gives this testimony: "I spend thirty minutes every morning in my private devotions, and it brings a peace and calm and strength so much needed in the stress and strain of life." Dr. Hyslop, of Bethlehem Mental Hospital, once said: "As one whose life has

been concerned with the suffering of the human mind, I believe of all the hygienic measures to counteract depression of spirits and all the miserable results of a distracted mind, I would undoubtedly give first place to the simple habit of prayer."

10. Finally, it should be remembered that in mental sickness religion has great healing power. A great Christian psychologist has said, "The Spirit of Jesus, when appropriated, bathes our brain cells. A minister of the gospel who had recovered from a severe mental illness writes: 'Day by day, my mind feels the healing love of Christ Jesus as I visualize the cross and blessed resurrection.' Practice saying, 'Calmly and quietly I will hope on, work on, fight on, believing a better day will dawn when the dark clouds will roll away and the sun will again shine in a clear sky.'"

News and Views.

BY JOHN PAUL.



Mussolini is ill; with a trouble traceable to mental strain. It is a disorder that develops when one's better self lines up in hopeless protest against the way he has taken. It is a malady to which Hitler may not be

eligible.

A floating island was invented by the Japanese to bring supplies and reinforcements to their comrades in New Guinea. The Americans were not used to seeing an island move, so they sank it before it merged with the mainland.

A Negro, Dr. Warrar Brown, through the *Saturday Review of Literature* and the *Readers Digest*, condemns a large part of the Colored Press for magnifying and distorting news reports about men of color so as to inflame a revolutionary spirit and promote ill will. He notes Negro progress, slow but sure, and says that in the long run they cannot lose, in America.

Colored soldiers comprise a fraction more than ten per cent of America's present army. The Colored race make up a nine per cent plus of

(More on page 7, col. 3)

THE HERALD PULPIT

"ABUNDANT LIFE"

A Sermon in Condensed Form Preached by Dr. T. M. Anderson at Camp Sychar, Mt. Vernon, O., Aug. 10, 1942.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.



IN this immediate text and the context we discover, first, a Provision for life, then the Possession of life, and then the Protection of life.

PROVISION FOR LIFE.

In providing life Jesus disclosed what life is. "I am come that you might have life." Until Jesus came men didn't think as much about living as they did about dying. "My days are swifter than a weaver's shuttle, and are spent without hope." But Christ was the author of life. He was the only one to break up a funeral, or to call forth a man from the grave after having been buried. He was also the source of life. "In him was life, and the life was the light of men." Jesus brought forth the new thought that death (his death) could bring forth life. And even before his crucifixion he spoke of the seed dying in the ground to bring forth subsequent life.

All about us we see this truth illustrated that death is necessary to bring forth life. In the human realm the mother must still go down into the very valley of the shadow of death to bring the life of her babe into being. In the plant realm the flower grows, blossoms and then dies that seed may be produced. God who was revealing this thought in nature chose Jesus to come down to earth to show it in the realm of grace. The devil did his worst to defeat the Master in his purpose of saving a lost world, but Jesus shook off death, for it was "not possible for death to hold him." "I am not going to leave you bereft as orphans," he promised, and he kept that promise. He came to them in their darkness and dismay as he always does. The raven of despair, beloved, will never croak on the tombstone of God. He never had a cradle and he will never have a tomb.

Christ not only disclosed life, but he also opened the door to life. "I am the door." A door is necessary to go through some barrier or wall. Jesus is the door that opens through the barrier that lies between what man is and what God is. And that barrier will always be there unless we go

through that door. The door of learning will not get us into life; neither will the door of morality. Some will admire the door but never go through it. Jesus is not primarily a pattern, but a portal. He is not an example, but an entrance. After our entrance through the door he becomes both a pattern and an example. All baggage that is unlike God must be left outside this door. This is a square door. Someone says, "How do you know that, preacher?" Well, whatever is multiplied by itself is squared and Jesus said he was "all in all." The door he came out of is the door through which we must go in. He came into death that we might go out of death. Regardless of who we are we must all go in the same door. "By me if any man enter in, he shall be saved."

Further, Christ not only disclosed life, and is the door to life, but he also delivers from death into life. A contrast is drawn here between the shepherd and the thief. There is a difference between the hireling and the thief. The hireling is one who does Satan's work. The modernist is an up-to-date hireling. But the thief is Satan himself. Notice the work of the thief. (1) He steals. (2) He kills. (3) He destroys. Life, however, supplies what these take away. As a thief, Satan steals. The first thing that happens to us in sin is, we are robbed. Jesus came to save us from this robber. Sin has caused us to suffer losses that we will never recover until we get to another world. Sin picks the pockets of the young people who indulge in it. Sin has placed scars upon some of us that we will carry until the resurrection morning. We have been forgiven of the practice of sin, but we are having to endure the consequences of sin. "Be sure your sin will find you out." As a thief Satan kills. The Greek word here for kill means "to sacrifice," or to "kill for." The devil wants to sacrifice us for himself. He wants to sift all the good out of us. As a thief, he destroys. This sin, when it is finished, bringeth eternal death. But all of the above, thank God, is offset by life.

POSSESSION OF LIFE.

Here we find liberality, "life more abundantly." "Go in and out." Leadership "goes before and leads them."

God is never stingy. He will give us all of life we will go after. God's liberality is seen all about us. Life is teeming everywhere. Lavish provisions for life are seen in all of nature. There is an abundance of water, of air, of all that man needs. An old lady, on one occasion, was permitted to see the ocean, who had never seen it before, and exclaimed upon sight of it, "Well, thank God, here is something there is enough of." God has enough for all of us, spiritually, if we will but seek that which he has provided. The "abundant life" is ours for the asking, if we will but be rid of that carnal nature which keeps us from the abundant life.

There is liberty in this possession of life. We can go "in and out." Life is made up of "ins and outs." And we are either in or out. There is no intermediate stage. A Christian has a good time. God's people can get more out of less than nothing than any other folk in the world. There is a multitude of folk today who are just bored from doing things, trying to have a good time. In this liberty we have an entrance into life, and an expression of life—life in and life out. It must be in before it can be expressed outwardly. Some folk are living too much on the outside. They have to have a parade going by in order to enjoy salvation. They have to be entertained, religiously. What if you were blind or deaf, or an invalid for the balance of your days? How much life would you have? Paul and Silas had life while tied up in a filthy Philippian jail. They had life enough to sing a duet to the praise of God, when the Lord joined in on the bass with an earthquake and shook things loose.

There is leadership also in this possession of life. He knows our names and walks before us. God knew Paul's name and spoke it in a language that he understood. Sometimes someone will come around and say, "God told me to tell you so and so." Better listen for the Lord's voice himself. You'll hear a voice if there is a tendency for you to go off on a tangent from God's way. "I will go before you." The Lord is trying to teach us to walk, spiritually. If you were to lug a child around all the time, he would never learn to walk. But go before and encourage him to come

and he soon learns to take steps for himself.

PROTECTION.

"I lay down my life for the sheep."

Here is infinite care and overwatch. You can fill this last point out for yourself. Are there those who would like to have this abundant life? You

can have it if you will meet his conditions.

CLYDE R. WENDELL, Reporter.

CAST THY BURDEN UPON THE LORD

Mrs. H. C. Morrison



In Psalm 55:22, we read: "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."

David was in trouble, as many of us are sometimes; but he knew where to go for help; and not all of us know this, or at least we do not practice it. David's enemies were in hot pursuit after him, and he implores the Lord to "Give ear to my prayer, O God; and hide not thyself from my supplication." He was in dead earnest; he needed help, and that right now, and he importunes the Lord to come to his rescue.

It is a great thing, when we are pressed on every side by the enemy, or it may be our enemies, to not fight back, but to seek refuge in the Rock of Ages, and let HIM fight our battles for us.

It is in this memorable Psalm that David cried, "Oh that I had wings like a dove! for then would I fly away, and be at rest." Some have said that David was a coward and wanted to run from his enemies; but we believe the main cause of his mournful prayer was that he wanted the place of solitude where he could commune with God and get away from the hustle and bustle of wickedness about him. He says, "I have seen violence and strife in the city. Wickedness is in the midst thereof; deceit and guile depart not from her streets."

But there was a personal grievance that David found hard to bear, for it was from a friend. Hear him: "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then would I have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance." No sorrow is much greater than to be betrayed by a friend, one whom we trusted and loved, and proves that he is an enemy in the hour of sore need.

Well, David found the secret of deliverance, when he said, "Cast thy

burden upon the Lord, and he shall sustain thee." In our language, David would say, "Roll thy burden upon the Lord." This is another way of saying, "Casting all your care upon him, for he careth for you." What a wonderful invitation, and how slow we are to accept it. Jesus stood in his tender majesty and said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." None other has ever dared to give such a challenge to a burdened world, nor none other could have been able to meet the challenge when accepted. In the language of the song, "Take your burden to the Lord, and leave it there."

There are many happenings in our lives which are inscrutable to our finite understanding, but will, in the by and by, be made plain to us; which reminds us of the beautiful poem:

"If we could push ajar the gates of life,

And stand within, and all God's working see,

We might interpret all this doubt and strife,

And for each mystery could find a key.

"But not today. Then be content, poor heart;

God's plans, like lilies pure and white, unfold,

We must not tear the close-shut leaves apart—

Time will reveal the calyxes of gold.

"And if, through patient toil, we reach the Land

Where tired feet, with sandals loosed, may rest,

When we shall clearly know and understand,

I think that we will say that God knew best."

THE HAPPY MAN.

(Continued from page 8)

souls the roots of whose inner lives have tapped the eternal fountain. Neither poverty, reverses, nor death itself can wither the leaves upon these trees. "And whatsoever he doeth shall prosper." He enjoys prosperity in the midst of adversity, for his soul is ever prosperous. There is a prosperity for the soul which no depression can touch.

These high rewards which come to the righteous are not so with the ungodly. They are like the chaff which the wind driveth away. There is a vast difference in the stability of a pile of wheat and a pile of chaff in the presence of a wind. The chaff is soon scattered by the wind, and the place knows it no more. So it is with the wicked. The wicked are as chaff in the presence of the contrary winds of life. They cannot endure. When the winds are contrary they are swept away, and are no more.

"The ungodly shall not stand in the judgment." The day of judgment is certain to overtake the sinner. The winds will not always be favorable to his sailing. A friendly sun will not always smile upon him. One day the smile of heaven will turn to a frown, and the angry winds of judgment will come. The fierceness will shatter all the courage and bravery in the wicked man's heart. There will then remain but one thing for the wicked. He will face an inevitable situation: "The way of the ungodly shall perish." His fondest dreams and hopes shall perish. His unholy ambitions shall vanish. His ungodly desires shall be blasted. At last he must go out into eternal night, where "the worm dieth not, and the fire is not quenched." "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

OTHERS MAY—YOU CANNOT.

If God has called you to be really like Christ, he may draw you into a life of crucifixion and humility, and put on you such demands of obedience, that he will not allow you to follow other Christians, and in many ways he will seem to let other good people do things which he will not let you do.

Other Christians, who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such

(More on page 9, col. 3)



Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Fundamentals of Salvation.

THE PHYSICAL BASIS OF HOLINESS.
BY FRANK PAUL MORRIS.

II.

The carnal mind, though foreign, has so diffused itself through our whole being and so identified itself with every part of it that it requires special divine enlightenment to enable us to discriminate clearly between "Essential Human Nature" and the "Carnal Mind." The human body has *five senses*. They are a part of God's creative ideal; hence, essential and legitimate. It has *three appetites*, with the affections which connect them with our mental and moral constitution. (Passion of pride, preferment and possession).

We have also *mental appetencies*, with their affection—the mental appetency for *knowledge*, the sinful lust of which would manifest itself in self-conceit, pedantry and pride; the mental appetency for *property*, the lust of which is covetousness and its tyranny, and oppression; and so on through a long list of this class, together with another class, social aptitudes or affections, adapted to the relations we sustain to society, to the state, to the family, to our neighbors in general.

Our *mental and moral constitution* is specially endowed with *higher attributes essential to our relations to God and to eternity*. All these belonged legitimately to the constitution of man before "sin entered," and will be retained in our sanctified being when "cleansed from all the filthiness of the flesh and spirit."

The carnal mind is that diabolical infusion which permeates all these appetites, appetencies, attributes and affections, and fills them with enmity to God and leads the unsaved into all manner of misapplications, lustful excesses, and abuses, dishonoring to God and destructive to man. Hence, one leading characteristic of holiness is *light*—divine light—to enable us to perceive clearly what the Holy Sanctifier has come to do for us; what to *destroy and remove*, what to *retain, purify and adjust* to their legitimate purposes so that we may receive and trust the Lord Jesus for all that he

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J. Byron Crouse, Radio Director, Wilmore, Kentucky.

came to do for us, and *no more*.

Since God condemned "the sin in the flesh," and Paul admonished us to cleanse ourselves from all filthiness of the flesh and spirit, and we are to present our bodies a living sacrifice, holy, acceptable unto God, and our bodies are to be the temple of the Holy Ghost, we conclude there must also be a *physical basis for holiness*. That is shown by its *absolute need* if it is to function as the instrument through which life's work must be done. *Thank God, holiness is for the entire man.*

"What Is Your Life?"

James 4:14.

F. LINCICOME.

OUR life is a Probation. A Probation implies three things, namely, Time, Choice and Destiny.

In speaking of time, Stroughton puts it pungently thus: "Time is life's freightage with which some trade and make a fortune, while others waste it in extravagance. Time is life's book from which some extract wondrous wisdom, while others leave it lie uncovered and die fools. Time is life's tree from which some gather precious fruit, while others lie under its shade and die of hunger. Time is life's ladder by which some lift themselves up to honor and fame, while others let themselves down into degradation and shame."

There are many things to be said about time, but the most serious thing about it is its brevity. The sum total of human activity is to be crowded into three score and ten years. That is only seventy years, and when you stop to consider that we spend one-third of that time in sleep, another third of it in infancy

and preparation for life's work, it leaves a very small remainder of time for the real accomplishments of life.

This is what makes a Watch Night service so very solemn. Methuselah, who chined a thousand years, could not have appreciated a Watch Night service, for time is no factor to a man who can live so long. But when we live so short a time it provokes serious reflections to sit up and watch an old year out and a new one in.

The second thing implied in your Probation is Choice. A choice is a momentous thing, because a choice results in an action; an action results in a habit; a habit results in a character, and a character results in a destiny. It is our choices that form our character and settle our destiny. We sink or soar, according to the choices we make.

Some would tell us we are creatures of environment, but not so. The facts are that every man lives from the heart out. "As a man thinketh in his heart so is he." We reach out into our environment and by the quality of our souls pull to ourselves conditions most like unto ourselves. Environment is a great force but it cannot save, neither can it degrade you. It did not save Adam and Eve, nor did it debase Joseph. We are not creatures of environment. We are creatures of our own will. We are what we are because we will to be.

There are two victorious elements in the life of every person—the power of God and the will of a man. Next to the omnipotence of God is the will of man. Nothing can debase a man without that man's consent.

The third thing implied in your Probation is Destiny. Whatever your destiny is you carry it with you. It is said of Judas, "He went to his own place." It was his before he went there. It was his by virtue of choice and fitness. So it will be with you and me. It will be ours before we go there. If it is heaven, heaven must enter you before you can enter heaven. There is no big heaven above for the one who has not found a little heaven below. To be on your way to heaven is to be partially in heaven. If heaven were only a place I could not make such an assertion. But heaven is more than a place. It is a condition, and that makes heaven above or heaven below.

I am not as much concerned about getting people into heaven as I am in getting heaven into people, here and now. Unless we can get heaven into them here, we can't get them into heaven bye and bye.

Whatever your destiny will be, you settle that for yourself. Christianity presents us with a choice—a choice of one of two lives; one of two deaths; one of two resurrections; one of two destinies.

If we make our bed in hell we will not get rid of the fact that the unfathomless gulf that separates us from light, love, heaven and loved ones was fixed by our own self will. For every one that goes to hell goes on his own feet, in his own shoes, by his own free choice, against the will of a broken-hearted God.

Understanding the Will Of God.

JOSEPH H. SMITH.



ACCORDING to Ephesians 5:17, this is the true and necessary wisdom of the Christian. It reads thus: "Wherefore be ye not unwise, but understanding what the will of the Lord is."

There is an outstanding instance or grammatical apposition in Scripture where a key to this may be found, where Christ says in Matt. 7:26, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." Enforcing and illustrating this point by a man's now building his soul's future abode, he likens him that built successfully *for eternity*, as the one who "heareth these sayings of mine and doeth them." As this was at the conclusion of his Sermon on the Mount, and as this expression, "these sayings of mine," is in apposition with the former expression, "He that doeth the will of my Father which is in heaven," it follows that this sermon (including the Beatitudes) is the *Constitution of Christianity* in this present era, and is mandatory upon us now, where there are enemies to persecute and to say all manner of evil against us falsely, and where the world is seeking to allure and discourage us, and Satan himself is threatening and soliciting us with his wiles and deceptions.

Besides this Sermon there are three other sources for our understanding what the will of the Lord is.

First, the *Exemplary Life* of the Man of Galilee. For while our Lord was truly divine, he was also *really human*. "Touched with the feeling of our infirmities." "Tempted in all points like as we are." *Subject to the Civil Laws*, even to the requiting of the last penny; and the payment of tribute and taxes, though some of which were manifestly unjust. Despite the light flaming in his soul on his "Father's business" as early as at twelve years of age, he was ready to leave the temple and the Doctors of Law and go with his mother to their home, and Joseph to his shop, till he would reach his majority.

Thus as he set examples of fulfilling the Law of Moses and keeping the law of the land, which God instituted for remanding the wickedness of men, and the supporting of the institutions of government; likewise, in meek and humble submission to the *Home* rule and the industry of the *Carpenter's bench*.

Third, God's will is to be understood by the place and part he assigns to good and holy men in the sufferings and sorrows that are common to mankind, and his overruling design and administration that are peculiar to believers through men's hatred of Christ and rejecters of Christianity. Evidently, it is not God's will to exempt us from these tests and trials, for he has told us that, "In the world ye shall have tribulation." But he did not stop there. There are two gracious suffixes to this. (1) "We have peace with God." (2) "Tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

And to all these, one further treatise on the *understanding of the will of God*, is found in the opening of Chapter 2 in the Apostle Paul's Epistle to Titus—"The things which become sound doctrine." Practical Christianity thus explained and enforced by inspired apostles is manifestly the will of God. Thus he forewarns and predestinates that, "All things work together for good to them that are called of God."

"O Thou, to whose all-searching sight
The darkness shineth as the light,
Seach, prove my heart, it pants for
Thee;

O burst these bonds, and set it free!

"If rough and thorny be the way,
My strength proportion to my day;
Till toil, and grief, and pain shall
cease,

Where all is calm, and joy, and
peace."

(Continued from page 3)

our U. S. population. This answers those who say that Negroes are underrated and slighted.

Admiral Darlan's last public expression had in it a measure of inspiration as Frenchmen view it. He asked that all patriotic Frenchmen unite around some leader, any leader; and did not nominate himself. Those who, without condolence, refer to his death as a "good thing" for harmony only exceed them that refused to credit his repentance, in an uncivil spirit.

Both Germans and Japanese are weakening in air power and military might according to some analysts. Let us hope. Germany has spent ten years and Japan twenty years in preparation.

General H. H. Giraud, who, with the approval of all factions, takes Darlan's place, has a superior brand of wisdom. The Axis looks upon him with superstitious fear, as a magician. Twice he escaped in the disguise of a worker; once in the garb of an old woman.

Good magicians and bad ones differ, according to a recent article by an American magician, in the fact that the former make no supernatural claims, do not fleece the public, and devote their talent to exposing the tricks of bad magicians.

There is a new serum for whoopingcough which some authorities say has cut seventy-five per cent the death rate of infants from that trouble. What is only a major inconvenience to grown-up young people too often has been fatal in the cradle roll. Death wins his game too often, now.

"The plans our government has in mind" for reorganizing the world after the holocaust are presented in *American Mercury* by Kingsbury Smith. They will include freedom for victor and vanquished, and will even solve the age-old tariff problem, occasioned by the competition of goods produced by 25 cent labor against those produced by two dollar labor. It is not all going to be too simple. Only heaven has a rule for running a good world, and ours isn't good.

Vice President Wallace was the next doctor to speak on postwar planning. His wise words of idealism were acclaimed in America and Europe. But Secretary Knox's old *Chicago News* says editorially that it is dangerous to arouse exaggerated hopes. "In seeking to accomplish too much, disillusion will result, and nothing will be accomplished."

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The Happy Man.



HE first word of the First Psalm sounds a note of happiness, for the word "blessed" means happy. The first requisite to happiness mentioned in this Psalm is to avoid the counsel of the ungodly: "Blessed is the man that walketh not in the counsel of the ungodly." The ungodly are ever ready with their wicked counsels to drag others down with them into their wicked ways. The drunkard will counsel with others to drink with him. It is a fact that fathers have led their own sons to a drunkard's life and a drunkard's grave. The gambler will counsel with others to gamble with him. The sensual man will counsel others to walk in the way of sensuality, which is the way of death and ruin. One of the primal characteristics of the dope addict is his constant counsel to engage others with him in the deadly habit.

Happy is the man that "standeth not in the way of sinners." It is tragic to be a sinner, and live in open rebellion against God. This tragedy of living in rebellion against God is followed by the still greater tragedy of "standing in the way of sinners," and keeping them from entering the way of life. It is a fact that, "no man liveth unto himself, and no man dieth unto himself." Every man has an influence for weal or woe. Some people have fallen into the error of saying, "It is nobody's business what I do. If I want to live a wicked life it is nobody's business. It is my own life, and does not concern any one else." Such a statement is not true, and never can be true. We do not live our lives alone. We live them in connection with others. Every sinner stands in the way of other sinners.

"Happy is the man that sitteth not in the seat of the scornful." One of

the last stations on the road to utter ruin is the station of the scornful. Sin leads from bad to worse. The downward road to ruin is progressive. Rejection of religion eventually leads to scorn for religion.

The man who rejects the counsel of the wicked will find a delight in the law of the Lord. This is contrary to the mistaken opinion of the wicked. The wicked man looks upon the law of God as a galling yoke. He speaks of God's law as a law of restraint and slavery. He says: "I want to be free to do as I please." But the greatest liberty and the greatest power is to be found in the restricted realm.

Harold Paul Sloan, former Editor of the *Christian Advocate*, New York, wrote an editorial bearing the title, "The Beauty of Restraint," in which he says: "Restraint is necessary, both to physical power and to political freedom. Where restraint is wanting, physical power, if developed at all, is developed ineffectively. There could be no power in the river's current apart from the restraining banks of the stream. There can be no effective power in the expansiveness of the steam apart from the restraining sides of the engine's block. The explosion, which under the restraining sides of the gun barrel can throw a projectile miles through the air, without these restraints becomes a meaningless puff and no more.

"So liberty, without restraint, is lawlessness, not freedom. The modern American mood may indeed be resentful of restraint, but it needs it, none-the-less. Absolute freedom itself produces a new tyranny—the slavery of a purposeless futility. Nero was under no restraint, but his unlimited freedom so walled his life that he turned to numerous absurdities in his quest for escape.

"Restraints, then, are necessary. There is no freedom or joy of life without them. The one question is: 'Just what shall be the authority which exercises these restraints?' If it be some power without us, then restraints are indeed enslaving; but if the restraints be freely chosen, and motivated by holy love then they become the springs of true freedom and of abiding joy."

The law of the Lord puts restraint upon us, but it is the way of the highest freedom, power and usefulness. "In his law doth he meditate day and night." He meditates in the law of God with the breaking of each new day. The glory of the morning reflects messages of hope and cheer found in the law of God. In his law he meditates at noonday. In the op-

pressive heat of the noonday of life he finds an undergirding and strength in the law of God; and in the law of the Lord he meditates in the evening time. He reads in the law of God: "At evening time it shall be light." The evening lamp shines with a new luster, and the flame is rekindled by the wondrous promises found in the law of God. And again at night he meditates in the law of God. What can be so impressive and searching as the stillness of the starlit night with a full moon out on dress parade? When he looks up into the heavens, deep calleth unto deep, and his soul cries out: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

"He shall be like a tree planted by the rivers of waters." A tree that is planted by the river shows unusual vitality. Its roots reach down into the depths, and touch the water, and the moisture, which comes from the river. In the midst of drought and famine the tree by the river lives on and grows after other trees have died.

There is a living stream which runs across the desert scenes of life. The lives which are planted by this stream are protected from the desert blasts. Cooling breezes sweep over the valley from eternal shores. The stream is ever flowing, and never wanes in its life-giving waters. This is the water of the fountain of life concerning which the Master spoke with the woman at the well, when he said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." A life that is planted by this water bringeth forth his fruit in his season. Behold the fruit of such a life. It is the fruit of the Spirit which is described as "love, joy, peace, longsuffering, gentleness, goodness, faith; against such there is no law." The fruit of the tree springs forth from the Spirit, which is life.

"His leaf also shall not wither." The withered leaf indicates that the life stream of the tree has receded. With many trees the sap recedes in the autumn, and the leaf withers, and falls to the ground. But there are trees of perennial life whose leaves are ever green and fresh. These trees are emblematic of the man who has a mountain stream of life ever flowing in his soul. His leaf is not withered at the noonday, nor in sickness, nor at the evening time. These are the

(More on page 5, col. 2)

"He Being Dead, Yet Speaketh."

THE REST THAT REMAINS.



The religion of our Lord Jesus Christ does not promise us that there shall be no clouds, that the sun shall shine always, that there shall be no sorrows but always shouts of joy, that there shall be no disappointments but always triumphant victories over all difficulties and all foes. But it does promise us that the love of our Lord will shine upon us in the time of darkness, that he will come to us and comfort us in the midst of our disappointments, that in our hearts we shall have rest and triumph in the midst of the defeat and confusion of our plans.

Job was a faithful soul, but he passed through great sorrow. But he kept on shouting. Saint Paul knew what it was to endure storms and stones and prisons, but he could say, "None of these things move me." This is the beauty and charm of the religion of our Lord Jesus; it is so adaptable to all conditions, so adjustable to all circumstances. Whatever comes, we can know that in him we are secure, and that all eternity stretches before us loaded with countless good.

Devout Christians may sometimes find themselves in hard circumstances and shut up to scanty fare, but then they shall remember that "Man shall not live by bread alone." There are no vicissitudes in life, no depth of destitution or affliction where the infinite hand of God cannot hold us, and where we may not find inward peace and comfort by trusting in the Lord Jesus. While Lazarus lay among the dogs at the rich man's gate the outlook was gloomy indeed, but we learn that beneath the rags of a beggar there may be the peaceful faith of a saint; that one may be a pauper when the sun goes down and a millionaire through all eternity when the evening star comes out.

The sufficiency of our Lord Jesus Christ for all our needs and under all conditions has been tested in the depths of poverty, in most excruciating pain, humiliation and sorrow, in prison cells; on beds of affliction, under the lash of persecution and at the very gates of death. The soul that has anchored itself by faith in the atoning merits of our crucified

A PRAYER-SONG.

H. C. Morrison.

Oh, Jesus, my blessed Redeemer,
I bring all my burdens to Thee;
Thy shoulders are broad and mighty—
Thou wilt carry my burdens for me.

Oh, Jesus, I am old and feeble,
I am weak as a child would be;
Thine arms are strong and tender—
Wilt Thou not carry me?

Oh, Jesus, the days are passing,
It is the eventide with me;
I will not fear what'er may come—
I will rest secure in Thee.

I will rest in Thee, my Saviour,
Thou hast been so gracious to me;
I know Thou wilt never forsake me—
I feel so secure in Thee.

This poem came to me under peculiar circumstances. It was in the night; I was suffering fearfully with asthma, struggling for breath.

Many of God's children have learned that in times of physical suffering, or great mental distress, the enemy of our souls makes the most severe attacks upon us. It was so the night that these verses came to me.

H. C. M.

Redeemer triumphs over all and can cry out with the old Apostle, "Oh death, where is thy sting? Oh grave, where is thy victory?"

Blessed is the man who does not get discouraged when things go awry, when his friends seem to have forgotten him and his enemies press him hard; those who owe him pay no attention to his appeals, and those who have accounts against him insist upon payment. He hardly knows which way to turn; he seems hemmed in on every side. Blessed is the man that in these conditions looks up, holds steady, trusts in God, lays up his treasures in Heaven and looks confidently forward to the "rest that remains."

Blessed is the woman with poor health, noisy children, a negligent

husband and but little of the comforts of life, who holds on to Jesus in humble, obedient, clinging faith; who keeps the blessed Comforter in her heart and rejoices in the thought that there is coming a time of deliverance, the ushering into a world of peace and rest and eternal joy.

OTHERS MAY—YOU CANNOT.

(Continued from page 5)

thing, and if you begin it, he will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having a legacy left to them, or in having luxuries, but it is likely God will keep you poor, because he wants you to have something far better than gold, and that is a helpless dependence on him; that he may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored, and put forward, and keep you hid away in obscurity, because he wants to produce some choice fragrant fruit for his coming glory, which can only be produced in the shade.

He will let others be great, but keep you small. He will let others do a work for him, and get the credit for it, but he will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, he will let others get the credit for the work which you have done, and this will make your reward ten times greater when Christ comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as he pleases with his own.

THE H. C. MORRISON MEMORIAL BUILDING AND ENDOWMENT FUND

In sincere appreciation for the great work carried on by Rev. H. C. Morrison, and with a desire that it be perpetuated, I pledge to give to the H. C. Morrison Memorial Building and Endowment Fund the sum of \$..... payable in cash ☐

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Return to Mrs. H. C. Morrison, Treasurer, Asbury Theological Seminary, Box 774, Louisville, Kentucky.

Name

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OUR BOYS AND GIRLS

"THE HUGE EARTH-SHAKING BEAST."

E. Wayne Stahl.

The words of this article's title are taken from Macaulay's famous "Lays of Ancient Rome." He is referring to the elephant, the largest of all creatures that walk the earth, just as the whale is the biggest living thing that swims in the sea. Macaulay in the same wonderful poem writes of the elephant as "the beast who hath between his eyes the serpent for a hand." He has in mind, of course, the animal's trunk.

What a queer quadruped the elephant is! I wonder if some of us, seeing one for the first time, have not felt as did the negro one day as he stood on the sidewalk and saw a parade pass by. In it was an elephant. He had never seen one before. So unspeakably strange did it appear as it lumbered past with that strange movement, that the dusky gentleman could not believe his eyes, and cried out,

"Why, they aint no such animile!"

Part of that Ethiopian's amazement was caused by his seeing its trunk, one of the most marvelous things in all creation. This consists of an extension of the nose and upper lip. It is ordinarily six or eight feet long. How many muscles are in this trunk, would you guess? Forty thousand! These muscles are so related to each other that almost any kind of motion can be made. At the end of it are two holes, the elephant's nostrils. These enable it, when swimming, to breathe; for then all its body is under the water except the end of the trunk. It seems almost impossible, doesn't it, that a creature weighing at least six thousand pounds could propel itself through a river or lake?

The elephant's trunk is as useful to it as the hand is to us. At the upper part of its extreme end there is a growth somewhat resembling a finger; and just below this is a thick portion which serves as a thumb does for us. By means of these two extremities of the trunk the elephant is able to pick up small articles. And by means of them he conveys food to his mouth. We who have seen in a zoo an elephant carrying wisps of hay to his mouth at dinner time may understand better how he does it. He drinks through his trunk, and can fill it with water and then squirt it over his body, for cleansing or cooling purposes. When thirsty he blows the liquid from his filled trunk into his mouth.

You will be interested to know how this organ has received the name "trunk." It comes from the French word *trompe*, meaning trumpet. When the animal makes its feelings known by sounds, this is done by forcing air through its trunk, and is called "trumpeting." Hence the name.

Interesting also is that part of the elephant's body situated near the trunk; I refer to the two tusks. These are really incisor teeth that have grown far out from the upper jaw. The tusks are used as weapons, and for securing food. When the hungry "Jumbo" comes to a mimosa tree on whose leaves he wishes to dine, but which are too high for him to reach, he will use his tusks as levers to uproot the tree; and he will enjoy eating the exposed roots as well. Perhaps he looks on them as we do on our dessert at the end of a meal.

These tusks furnish the celebrated ivory of commerce, and is nearly the same as the very hard dentine of our own teeth. It has been used for various purposes from the dawn of history. In old Nineveh objects of

art were made of ivory. It may be Jonah saw some of them when he made his famous preaching trip to this great pagan city. So very closely associated are ivory and the elephant that in the Greek language one word is used for both, *elephas*.

Another wonderful thing about the elephant is its stomach. This has a compartment for holding water, and can be segregated from that part holding the food. This water section has a capacity of ten gallons. The animal can force the water from such a reservoir back into its trunk, to take a shower bath. Rather handy arrangement, isn't it, carrying your bathtub around with you?

Furthermore, a curious thing about the elephant is its having no hair or fur. But a baby elephant is covered with wool, particularly about its head or shoulders.

The elephant is not only the largest creature that walks the earth, but it is also one of the longest-lived. It is not fully matured until it has lived thirty years. And it usually lives a hundred years or more. There are cases where elephants in captivity have lived one hundred and thirty years.

The elephant is one of the most intelligent of all the brute creation, as well as one of the strongest, as we would surmise from its size. It has been used in Asia for road-making and bridge-building. An elephant has been known to lift and to carry on its tusk a log whose weight was a thousand pounds.

Would you not be interested to know that an elephant was once the cause of a bloody war in the southern part of Asia? It was a white elephant. A certain distinction attaches to one of this color among some of the Asiatics, so rarely is one found. Something like three hundred years ago three countries, Siam, Pegu, and Aracan fought a long conflict to gain possession of one white elephant.

The elephant is a vegetarian feeding on cereals and herbs, as well as on roots of trees and their leaves. When employed on construction work he requires each day two hundred pounds of green stuff and half a bushel of grain. It would take a stout stomach to digest that amount of provender, wouldn't it?

In their native state elephants roam together in herds, which are sometimes quite large. They have one leader for each herd; he is their king, so to speak, and commands all their movements. When danger threatens the herd its members are eager for the safety of this chieftain.

An elephant becomes more wonderful when I remember that he is God's handiwork. Back of his marvelous bodily structure and his sagacious brain is the creating energy of our Heavenly Father. He who made the little sparrows also formed the mighty elephant; and in his providence he cares for each.

Dear Aunt Bettie: I am a fifteen-year-old Hoosier girl. I am a sophomore. I would like to know each boy and girl that writes to Aunt Bettie, personally. Maybe that will be made possible in Heaven. My interests are in music, writing, and painting. I wrote my first poem at the age of ten, "There is God." It came to me in the beautiful springtime. I hope all who read it will be able to see him too. Here is my poem.

There Is God.

See the white blossoms,
The delicate fern.
There's God in beauty,

For which our hearts yearn.

Wind in the tree-tops,
And refreshing showers;
There's God in Nature,
Revealing His powers.

Edna Mae Singer,
721 E. Main St., Warsaw, Ind

Dear Aunt Bettie: Will you please let some one from Pennsylvania join your boys and girls on page ten? My, how I do enjoy the letters and have some good pen-pals through it. So nice to see young people living for Jesus in these terrible days. I go to a Christian Missionary Alliance Mission and the Lord sure does bless. If I have a hobby it's writing and receiving letters and reading good books and papers. Trust I will make many friends through The Herald. I am five feet, five inches; dark brown hair and eyes, weigh 135 pounds. My age—well, will tell you when you write. Would love to exchange snapshots. Will be looking for lots of letters. God bless you all.

Ida Elizabeth Nick,
334 E. 8th St., Bloomsburg, Pa.

Dear Aunt Bettie: I am a girl fifteen years old and attend the Christian Church. I like to go to Sunday school and church. I am five feet, 8 inches tall, have blue eyes, brown hair and fair complexion. As this is my first letter I would like to see it in print. I would like to hear from some of the boys and girls of your happy band. So come on, let the cards and letters fly to

Mildred Hundley,
Ridgeway, Va.

Dear Aunt Bettie: Will you let a girl from Kentucky join your happy band of boys and girls? I am seventeen years of age, have blond hair, five feet, three inches, weigh 107 pounds. My birthday is January 9. I am a Christian. Our pastor is Rev. Raymond Woods. As this is my first letter I would like to see it in print. I will answer all letters I receive and exchange snapshots.

Lois Dean Meador,
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: Is there room on page ten for a Jackson girl to join your happy band of boys and girls? Daddy takes The Herald and I enjoy reading it very much, especially page ten. I would like to hear from a lot of people. I have been a Christian since 1940. I do not go to picture shows. I spend my time doing other things. I was born November 23, 1933. I am nine years old now. My hobby is saving stamps. I will try to answer all letters received, so let the letters fly to

Marlene Brantley,
926 W. Capitol St., Jackson, Miss.

Dear Aunt Bettie: Will you let a little North Georgia boy join your happy band of boys and girls? My mother takes The Herald and I like to read page ten. I enjoy going to Sunday school. I am nine years old and I like to go to day school. I hope you will print my letter.

George Newton Turk,
Rt. 1, Maysville, Ga.

For The Man in Service.

Send your boy **The Nightingale of The Psalms**, by Jarrette Aycock. A beautiful booklet on the 23rd Psalm, containing a real message that will grip the hearts of men. Highly recommended by the late Bud Robinson, H. C. Morrison, C. W. Ruth, Mell Trotter and many others. Bound in imitation leather. Price 25 cents. Order at once. One Christian worker is ordering a thousand copies to give to our Soldier Boys.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky,

Young People's Column.

DAVID A. SEAMANDS

1111 S. 4th St., Louisville, Ky.

"FOLLOWING JESUS."

A Candlelight Service.



Setting:.. Hang a suitable picture of Christ, Sallman's "Head of Christ" is ideal, on the wall so as to be level with the tops of two candelabrum (or two large candles). Keep the rest of the room darkened. Have the speakers, and if possible the piano and those

bringing the special numbers, at the rear of the room. With the outline given here write out three interesting and inspirational talks. It will be best to read them, slowly and distinctly. Pause often for moments of quiet meditation and devotion.

Christ had three kinds of followers when he was here among men.

1. **First Reader:** The bread-and-fish followers. Read John 6:15, 26.

Those who followed just to satisfy their temporal and social needs. Today, we find the same kind—they follow because it brings them material and social success. They, too, would crown Christ King, but for selfish reasons. Are you a bread-and-fish follower?

2. **Special:** Vocal solo, "Follow Me."

3. **Second Reader:** Those who followed "afar off." (Read Luke 22:54).

For example, take Peter, before the day of Pentecost. A shallow, superficial follower: loyal when among the disciples, but a denier among enemies. Note the characteristics of this type of follower:

First, they follow afar off; second, they keep the wrong company, Luke 22:55; and third, they fail to bear witness, Luke 22:57. Are you following "afar off?"

4. **Special:** Instrumental duet, "Take up Thy Cross and Follow Me."

5. **Third Reader:** Those who follow because they've fallen in love with Christ. Like the Apostle Paul, who could say, "For me to live is Christ!" Jesus always has that "inner circle" of friends. They follow

obediently as a sheep, (John 10:39), devotedly as a servant, (John 12:26), patiently as a sufferer, (1 Peter 2:21).

6. **In Closing:** Sing softly in unison, "Where He Leads Me."

NOTE.

Splendid reports concerning the opening revivals are coming in from our Holiness Colleges. Taylor reports a mighty outpouring of the Holy Spirit, with Dr. I. M. Hargett as the evangelist. According to members of the faculty, Asbury had one of the greatest revivals in her history, Rev.

D. H. Ferguson, evangelist. At Greenville College practically every student on the campus gave a definite testimony to the power of God in his life. Truly, "His skies are full of Pentecosts!"

CALLED HOME

PAVEY.

In memory of Lila M. Pavey, who left this world of tears and sorrow December 29, 1941.

'Twas the 29th of December
When our dear mother slipped away;
Her noble life on earth is ended,
And with her Lord she's gone to stay.

Her life an inspiration was
To those who knew her best;
She stood foursquare for the right,
For truth and righteousness.

She's sadly missed within the home,
And in the church, as well;
The story of redeeming love
She always loved to tell.

She lived down here upon this earth
Full sixty years, and then
Her life was spent in service
To her Lord and fellowmen.

While here she loved to sing songs
Of Jesus and His love,
But now she's joined the angels;
She sings in heaven above.

And on some bright, glad morning
On that eternal shore,
We'll see our precious mother,
We'll meet to part no more.

R. E. Pavey.

PRAYER REQUESTS

Mrs. G. B.: "Please to pray that I may receive the experience of sanctification; also for the salvation of my two brothers, and an unspoken request."

M. C.: "Please to pray for my unsaved husband; and that my health may be restored."

C. C.: "Pray for my sister to be saved, also for her husband."

C. E. W.: "Please to remember my mother in prayer, for she needs help very much."

REPORT FOR DECEMBER.

Dr. C. F. Wimberly reports for one month—at the Tabernacle, Columbia, S. C.

Our services have been well attended. The Lord has been with us and blessing our labors more and more. Our work in the hospitals with the sick, and elsewhere is most effective and satisfactory. We seem to be rendering real service.

Tabernacle services held, 6; Sick visits made, 297; Home and pastoral visits, 130; Bibles distributed, 36; New Testaments, 35; Gospels distributed, 37; S. S. Classes taught, 4; Bread given out, (loaves) 300; On the air, 3; Magazines and religious papers giv-

en, 520; Tracts given out, 400; Shoes given out—pairs, 14; Garments given out, 135; Cash for emergencies, \$12.75; Funerals held, 1; Books distributed, 27; Sandwiches for a school, 198; Christmas baskets given, 5; Beautiful pictures for Epworth Orphanage, 40; Confederate Home services, 1; Secured for a new Methodist Church under construction (from outsider), \$100; John Wesley's Plain Account, 2. Mrs. Wimberly is now Secretary of the Board of Missions of Columbia.

C. F. Wimberly, Supt.

THE OLD HOMESTEAD.

Not what we would, but what we must,
Makes up the sum of living,
Heaven is both more and less than just
In taking and in giving.
Swords cleave to hands that ought to plow,
And laurels miss the soldier's brow.

Me, whom the dull town holds whose feet
Have worn the stony highways,
Familiar with the loveliest street
Its ways are never my ways.
My cradle was in the country
And there, I hope my grave will be.

Old homestead away from the town
Where pure breezes are blowing,
The slip of garden stretches down
To where the spring is flowing;
Below they swim, their wings wide-spread,
The geese and ducks I often fed.

Dearer that grand old country home,
With locusts all around it,
Peach trees, with sweet fruitful boughs,
A cistern with ferns about it;
Many flowers, some that only rise,
Self sown, sweet plants, that none despise.

Dear country home; I can't forget
The least of thy sweet trifles,
The winding vines, which clamber yet,
Whose blooms the bee still rifles,
The roadside blackberries growing ripe,
And in the woods the robin pipes.

Happy the man that tills the field,
Content with rustic labor,
Earth does to him her fulness yield,
Hap what may to his neighbor.
Well days, sound nights, oh, can there be
A life more rational and free?

Dear country life of child and man,
For both the best, the strongest,
That with the earliest race began,
And hast outlived the longest;
Their cities perished long ago,
Who the first farmers were we know.

Perhaps our Babel, too, will fall,
If so, no lamentations,
For dear old earth will shelter all
And feed the unborn nations.
So, give to me a country home;
Through fields and woods I long to roam.

Mrs. L. W. Godfrey.

SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson V.—January 31, 1943.

Subject.—Jesus the Bread of Life.—John 6:8-14, 30-35.

Topic.—Bread for Spiritual Hunger.

Golden Text.—Jesus said unto them, I am the bread of life.—John 6:35.

Practical Truth.—Christ is able to satisfy the spiritual hunger of men.

Time.—Shortly before the Passover in spring of A. D. 29.

Places.—A country site northeast of the Sea of Galilee; Capernaum on the northwest shore of Galilee.

Parallel Accounts.—Matt. 14:13-33; Mark 6:30-52; Luke 9:10-17.

Introduction.—The miracle which comprises a great portion of this lesson is one of Christ's greatest. To feed more than five thousand people on five small barley loaves and two small fishes is next thing to an act of creation. There is no wonder that the people were so amazed that they wanted to make of him an earthly king.

There are several things in connection with this miracle that are worthy of note. Before Jesus did anything about it he had his disciples make an investigation to find out how much food was on hand. He did not care to help those who could help themselves. "Man's extremity is God's opportunity." Then, too, he possibly wanted a nucleus from which to work, so that their faith might be encouraged. The findings were meager, five loaves and two fishes, but Jesus said bring them to me. He was also informed of the money in the treasury, but with a lot of misgiving, as to its purchasing power.

The next thing to notice is the willingness of the boy to give what he had. It would have been very easy for him to have said, this is my lunch, if I give it away I will not have anything for myself. It is possible he had more faith in the power of Jesus to do something with it than all of the disciples had. He was, at least, willing to let it go.

We should not overlook the fact that Jesus, the great creator of all things, felt it important enough to offer thanks for the little which that great multitude had between them and hunger. How much more should we thank God for what we have.

It may seem a bit strange, but, in distributing the food to the hungry, Jesus used faithless hands, which, in themselves, could do nothing about it. So far as they were concerned the multitude would have been sent away hungry and weak.

Still another thing was Jesus' attitude toward saving or thrift. He did not want anything wasted. Even the scraps were gathered together. It amounted to the large amount of twelve baskets full of left-overs.

While Jesus had showed a great spirit of compassion, there was in his heart and mind something that was far greater than a crowd of hungry people being fed with the

bread of this earth. The next day when some of the skeptics of the crowd came to him for more signs, he unbosomed his heart to them. Their reference to the manna in the wilderness paved the way for him. After setting them right, as to where the manna came from, he declared himself to be the true bread that cometh down from heaven. He further informed them that whosoever partook of him would neither hunger nor thirst any more. This was difficult for them to understand, for he was speaking spiritually while they were thinking physically.

Comments on the Lesson Text.

John 6:8. Andrew.—The brother of Peter, who brought Peter to Jesus.

9. Barley loaves.—These were small loaves of bread made from barley flour. It was particularly used by the poor people. Two small fishes.—These were most likely dried fish, and just enough for the boy's lunch.

10. Make the men sit down.—Jesus, before he fed the crowd, called for order among them. Much grass.—This shows that it was either spring or summer time. Five thousand.—This was the number of the men. There were also women and children present.

11. Jesus took the loaves.—Though few in number, and small, they were a nucleus from which to begin, and possibly a stimulant to the faith of the disciples. When he had given thanks.—Though he was the maker of all things, thankfulness was so important, he failed not to give thanks to his Father. He distributed to the disciples.—Not the whole fish, nor the whole loaf, but he blessed and broke them as he distributed. The increase was miraculous.

12. Gather up the fragments.—Though there was plenty and to spare, Jesus did not believe in wastefulness, but in saving.

13. Filled twelve baskets with the fragments.—This gave assurance that all had eaten a sufficiency, and had some to spare. It was convincing truth of the power of Jesus.

14. Then those men.—Those who had just been fed at the hand of Jesus. This is of a truth that prophet.—The great miracle which Jesus had performed was enough to convince them at least for a while, that Jesus was the Messiah, the Great Prophet, who had so long been promised.

30. They said therefore unto him.—These were some of the group who, the day before, were among the group whom Jesus had fed, and, in spite of the great miracle, were still unbelievers. What sign shovest thou?—They wanted him to perform still other miracles that they might be convinced of his divinity. As yet, they were not satisfied.

31. Our fathers did eat manna.—This was somewhat of a query: would Jesus be

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able to feed them, miraculously, for the rest of their lives. If he could not, one meal was not as great a feat as was accomplished by Moses in the wilderness. He gave them bread.—Note the "He" was God and not Moses.

32. Moses gave you not that bread.—Jesus immediately corrected the error in their thinking. The manna came down from heaven as God's gift to the wanderers in the wilderness. It was not to be looked at as a reason for another miracle worker to come on the scene. The true bread from heaven.—By way of comparison, Jesus is making it clear to them that the bread God gives through him is the true bread, and is far superior to the physical bread which God gave to the children of Israel. It was only typical of that which was to come.

33. For the bread of God is he.—This is a direct reference to himself. Giveth life unto the world.—His claim was: just as physical bread gives and sustains physical life, so he, the spiritual bread, is able to give and sustain spiritual life for the world.

34. Give us this bread.—They were spiritually stupid. They were thinking of physical bread for physical life, instead of spiritual. It was difficult for them to understand what Jesus was talking about.

35. I am the bread of life.—Jesus made an effort to remove all misunderstandings from their minds. His claim was direct, and without apology. Never hunger.—Feeding on him would give constant satisfaction.

PERSONALS.

Rev. W. G. Bennett has moved to 1023 Douglas Ave., Nashville, Tenn., and is available for revival meetings.

Rev. G. W. Ridout will be preaching in North Dakota at an early June camp meeting and while in the West will be available for another meeting late June or early July. Open dates also in August.

Write him at his home address, 152 E. Pine St., Audubon, N. J., or Care Pentecostal Herald office.

White City Camp Meeting, Avon Park, Florida, will be held January 31 through February 7, 1943. Workers: Rev. J. W. Groce, Rev. Jim H. Green and others. Rev. J. A. Taylor, platform manager. Splendid musical program. The scene of Dr. H. C. Morrison's last camp meeting. Inquire about reasonable board and available tax-free lots to build on.—Rev. John A. Taylor, 227 Lakeview St., Sebring, Fla.

Our Evangelists.



I have been a Conference evangelist of the Florida Conference of the Methodist Church for nine years; a pastor for seven years, and doing evangelistic work for twenty. I preach for the conversion of churchmembers, and the sanctification of believers.

God has wonderfully used me among the young people. Over 14,000 people have knelt at the altar. Volunteers for life service about 5,000; tithers about 3,000. About 2,800 have joined the churches. I have held 280 revivals, traveled in 25 states, 10 other countries. I am the only Greek Methodist preacher born in the Garden of Eden. I was saved at the age of sixteen in a Methodist Church in Niles, Ohio, and finished my education at Asbury College and Asbury Theological Seminary with degrees of A.B. and B.D. I served with Uncle Sam's army in the last World War, and was decorated for bravery three times—with the D. S. C., the French Croix De Guerre, and the Italian War Cross, and two citation stars of the U. S. A. I have been a missionary to the Cubans in Tampa, Fla., for a year, and to the Greeks of Tarpon Springs, Fla., for five years. I am ready to preach the gospel of full salvation anywhere, for the world is my parish.

Paul John Pappas.

LAKELAND HOLINESS CAMP MEETING

The Lakeland, Florida Camp Meeting date is February 18 to 28, 1943.

Engaged speakers—Dr. John R. Church, Winston-Salem, N. C., and Dr. T. W. Willingham, Olivet, Ill. Bible Readings by Mrs. H. C. Morrison, Louisville, Ky. Music by Quartet: Wiggs, Shelton, McKay and Huff.

Rates very reasonable. For further information address Rev. H. H. McAfee, Box 534, Lakeland, Florida.

NATIONAL HOLINESS ASSOCIATION CONVENTION.

The National Association for the Promotion of Holiness will hold its seventy-sixth annual convention with Chicago Evangelistic Institute, 1754 Washington Blvd., Chicago, Ill.

The date of this convention will be Tuesday, April 27 through Friday, April 30, 1943, God willing. The program and speakers are being arranged and will be announced in these columns at a later date. Let us all begin to plan and pray for a Christ-honoring and history-making Convention.

C. I. Armstrong, President.

REPORT.

During the final three months of the year 1942, we were engaged in four campaigns. With the Mennonite Church of Dayton, O., of which Rev. Hygema is the capable pastor, the Brooklyn Holiness Convention of which Rev. Kress is president, Marion, Ohio, Oakland Evangelical Church, Rev. Dallas, pastor, and finally, the Mennonite Church at Pontiac, Mich., of which Rev. Gordon Wood is pastor.

As would be expected, there were distinct differences in each of these meetings as to people, conditions, and needs, yet there also was a sameness in that many needy souls sought the Lord for pardon or cleansing. We feel that the Dayton meeting was a distinct blessing to the local church, as also was the Pontiac meeting. The Convention was owned of the Lord; not a barren altar during the entire ten days whenever the call was made. During these four campaigns, between two and three hundred sought the help of the Lord, many receiving much help.

The Breicheisens, my daughter and son-in-law, had charge of the music and special singing in the Dayton meeting and their work was of a high order. Rev. Miss Marion Whitney was in charge of the music at the Convention, aided by other groups and singers. Mrs. Wilson also aided some in this regard and all were splendid in their contribution to the results of the services. Mrs. Wilson also had charge of the music, special singing, and children's services at the Marion meeting and was greatly used of the Lord. Rev. and Mrs. Burk had charge of the music in the Pontiac meeting, and were a blessing with their singing and splendid assistance at the altar. All

these meetings were precious seasons.

The pastors and religious workers with whom we labored are true servants of God and it was a pleasure to labor with them in "seeking the lost." We are now in the opening phase of a campaign with the Mennonites in Brown City, Mich. The Breicheisens are in charge of the music, attendance is good and we feel we have gotten off to a good start. Pray for us as we face the New Year, with our hand in his hand and a faith that holds.

D. E. Wilson,
General Evangelist.

SOUTHERN CALIFORNIA HOLINESS ASSOCIATION.

The December meeting of the Southern California Holiness Association was held at the German Methodist Church in Los Angeles. The speakers of the day were Rev. Bob Shuler, Jr., and Rev. Moulton, pastor in the Nazarene Church. Mrs. E. G. Evans, who had attended the National Holiness Missionary Convention at Canton, Ohio, gave a most inspiring report, which gave us all a great desire to attend such a convention ourselves.

The young people were invited to attend a mass meeting held at Rev. Bob Young's church, where Dr. Paul Rees gave a very excellent address. The Rosewood Methodist Church choir sang a beautiful arrangement of Mr. Jan Williams of "The Ninety and Nine." God graciously added his blessing and several souls answered the call to kneel at the altar and pray to complete victory.

Lena Taylor, Reporter.

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EVANGELISTS' SLATES

ALLEN, E. O.

(Preacher and Bible Teacher, 200 East Boulevard, Marion, Illinois)
Ramsey, Ill., January 18-31.
Cisue, Ill., February 7-21.

BALSMEIER, A. F. and LEONA.

(Preacher and Singer, 300 W. 2nd St., Hutchinson, Kansas)
Butler, Pa., January 12-24.

BEATY, B. K.

(Taylorsville, Ill.)
Eldorado, Ill., January 18-31.
Richview, Ill., February 8-21.

BLACK, HARRY

(5701 Monterey Rd., Los Angeles, Calif.)
Intercession City, Fla., January 20-30.
Texas Campaign, February 1-March 30.

BOND, EVART O.

(Londonderry, Ohio)
Nelsonville, Ohio, January 18-February 7.
Chillicothe, Ohio, February 8-28.

BRECHERSEN, MR. and MRS. LOREN

(Song Evangelist, 38 Frederick St., Binghamton, New York)
Nappanee, Ind., January 19-30.
Yale, Mich., February 1-14.
Binghamton, N. Y., February 15-28.

BRYANT, EARL DENTON

(Song Evangelist, Cartersville, Ill.)
Open dates.
Patoka, Ill., January 11-31.

BURK, REV. and MRS. R. E.

(Evangelist and Singers, Pianist, 601 E. Grace-lawn Ave., Flint, Michigan)
Elkton, Mich., January 3-24.
Open dates.

BURNEM, REV. and MRS. EDDIE

(Gallipolis, Ohio)
Wheelersburg, Ohio, January 18-31.
Columbus, Ohio, February 8-21.

CALLIS, O. H.

(605 Lexington Ave., Wilmore, Ky.)
West Frankfort, Ill., January 18-31.
McLeansboro, Ill., February 1-14.
McKenzie, Tenn., February 15-28.

CHASTAIN, E. C. and WIFE.

(Evangelists, Singers and Musicians, Clay City, Indiana.)
Malden, W. Va., January 3-24.
Charleston, W. Va., January 31-February 21.

CHURCH, JOHN R.

(Rt. 4, Winston-Salem, N. C.)
Detroit, Mich., January 24-February 7.
Chicago, Ill., February 10-14.
Lakeland, Fla., February 18-28.

COBB, DEE W.

(Preacher, Song Evangelist, Y. P. Worker,
Box 36, Wilmore, Kentucky)
Dayton, Ohio, January 18-31.

COUCHENOUR, H. M.

(Boynon, Pa.)
Traverse City, Mich., January 19-31.

CROUSE, JOSEPH

(Wilmore, Ky.)
Richmond, Ohio, February 15-28.

DENTON, JOE

(1109 Lexington Ave., Akron, Ohio)
Nappanee, Ind., January 17-31.
Canton, Ohio, February 3-14.
Hellertown, Pa., February 21-March 7.
Allentown, Pa., March 9-21.

DUNAWAY, C. M.

(120 Terrace Drive, N. E., Atlanta, Ga.)
Central, S. C., January 27-February 7.

FERGUSON, DWIGHT H.

(Cardington, Ohio)
East St. Louis, Ill., January 17-31.
Haviland, Kan., February 3-21.
Covington, Ky., February 25-March 7.

GADDIS-MOSER EVANGELISTIC PARTY.

(Winona Lake, Indiana)
Wichita, Kan., January 12-24.
Laverne, Okla., January 26-February 7.

GIBSON, JAMES

(Irish Evangelist, 35 Shawnee Ave.,
Ft. Thomas, Ky.)
Owosso, Mich., January 19-31.

GROCE, J. W.

(Box 1383 High Point, N. C.)
Avon Park, Fla., January 31-February 7.
Open—February 8-21.

HAMES, J. M.

(Greer, S. C.)
Hartford City, Ind., February 15-28.

JACKSON, REV. and MRSS. VIEHE

(Preacher, Children's Workers, and Special
Singers, Sparks Hill, Ill.)
Vernon, Ind., January 11-24.

KENNEDY, ROBERT J.

(Evangelist and Singer, P. O. Box 171, Dallas,
Texas).
Hillsboro, Oregon, January 24-February 7.

KEY, WILLIAM H.

(701 Tuttle St., Augusta, Ga.)
Open date—January 17-February 6
Augusta, Ga., January 18-February 1.
Falconer, N. Y., February 6-March 1.
Open dates.

KUTCH SISTERS.

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Street, Lebanon, Pa.)
Palmyra, Pa., January 19-31.
York, Pa., February 2-14.
Corry, Pa., February 16-March 7.

LINCICOME, F.

(Gary, Indiana)
Charleston, W. Va., January 18-31

MILBY, E. CLAY

(Song Evangelist, Bentonville, Ark.)
West Frankfort, Ill., January 18-31.
Mt. Vernon, Ill., February 1-14.
Owensville, Ind., February 15-28.

OVERLEY, E. R.

(848 Angliana Ave., Lexington Ky.)
Science Hill, Ky., January 11-24.
Shelbyville, Ind., January 25-February 7.
Jeffersonville, Ind., February 8-21.

PAPPAS, PAUL JOHN

(314 Lisston St., Tarpon Springs, Fla.)
Central America, January, February, March.

PARKER, J. R.

(415 No. Lexington Ave., Wilmore, Ky.)
Pen Argyle, Pa., January 24-February 7.
Brookport, Ill., February 8-21.

PAUL, JOHN

(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.

PHILPOT, J. H.

(411 Jefferson St., Fredonia, Kan.)
Alma, Miss., January 24-February 7.

RICHARDSON, M. H.

(800 N. Lexington Ave., Wilmore, Ky.)
El Paso, Ill., January 11-31.

RIDOUT, G. W.

(152 E. Pine St., Audubon, N. J.)

SANDERS, CLAUDE and EULA

(Boulder, Ill.)
Dennison, Ill., January 3-24.

TERRY, T. L.

(Roachdale, Ind.)
Chillicothe, Ohio, February 14-March 7.

WILLIAMS, L. E.

(Wilmore, Kentucky)
Carlisle, Pa., January 18-31.

WILLIAMS, H. GILBERT

(112 Homestead Ave., Collingswood, N. J.)
Houghton, N. Y., February 2-14.
Westmont, N. J., February 16-28.

WILSON, D. E.

(General Evangelist, 38 Frederick St., Bingham-
ton, New York)
Monroe, Mich., January 24-February 7.
Binghamton, N. Y., February 14-28.

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INTERESTING QUESTIONS AND
ANSWERS.

Mrs. H. C. Morrison

Many are interested to know what Dr. E.
Stanley Jones' views are with reference to
some of the fundamentals of our holy re-
ligion. Recently, we received a letter from
an honest inquirer as to Dr. Jones' stand
on certain matters. I forwarded the letter
to Dr. Jones, believing he would reply satis-
factorily to the brother's inquiries, which
he did, I am sure.

Dr. Jones suggested that I give the ques-
tions and answers through The Herald for
the information of any others who are in-
terested to know his position on these vital
matters. They are as follows:

1. Does Stanley Jones believe that Jesus
Christ is the (not a) Son of God as none
other? Is Jesus Christ God?

Answer. I believe that Jesus Christ is
not a Son of God, but the Son of God as
none other is.—E. Stanley Jones.

2. Does E. Stanley Jones believe that Je-
sus shed his blood to redeem lost men such
as you and me?

Ans. I believe that Jesus shed his blood
to redeem lost men such as you and me.—E.
Stanley Jones.

3. Does he believe Jesus' blood is the
only way of salvation?

Ans. I believe that Jesus' blood is the

only way of salvation. E. Stanley Jones.
I could ask some other questions but these suffice. These are the basis of faith and Christianity.

P. S.—But let me add just these more:

4. Is the Bible the Word of God, or does it only contain the Word of God?

Ans. I believe that the Bible is the inspired record of the revelation of God which reached its perfect and final culmination in the person of Jesus Christ who is to us the Word of God—the Word made flesh.—E. Stanley Jones.

5. Is Kagawa a Christian?

Ans. I believe that Kagawa is a sincere Christian. E. Stanley Jones.

6. Is Mahatma Gandhi a Christian?

Ans. I do not believe that Mahatma Gandhi is a Christian. The center of his loyalty is not Christ, but Krishna. So he is a Hindu. But he is a Hindu deeply Christianized. E. Stanley Jones.

Yours in Him,

E. A. Roloff.

"SINAI TO CALVARY."

I have just finished reading the late book of Dr. Morrison's sermons, "From Sinai to Calvary," with great pleasure and profit. I believe that I have read every book published by Dr. Morrison while he was with us, and practically all that he wrote in The Pentecostal Herald for the last twenty-five years, and to me, this is the climax of it all. These sermons are rich in thought and sparkle with a brilliancy that was characteristic of this great Christian orator and soul-winner. They are more than sermons—they are divine messages that will speak again to a multitude who were blessed by their delivery from the pulpits of camp meetings and campaigns in churches. They will also live to lift many who were never privileged to hear the "Great Preacher." May our Lord abide with these words of life as they go to the ends of the earth. Let us make it our business to get a copy into the hands of every preacher and missionary. Only \$1.00, postpaid.


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ALL ARE ENDOWED WITH THE FAITH FACULTY.

G. W. Sawyer.

And we are all using it every day in the home, in business, in travel, and in all our relations with each other. What a dreary life this would be if we had no faith in any one. A great deal that we hear is not true, and much of what we see in print is untrue, yet we believe and trust each other. You may have noticed that some are ready to believe a lie and help to circulate it, especially if some good man's or good woman's reputation is assailed. While others refuse to believe that good men and good women are guilty of misconduct until they

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1 Jerusalem a cup of trembling. 9 Jerusalem's repentance.

THE burden of the word of the LORD for Is-ra-el, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and

Judah shall be which shall be in siege against Jerusalem. Matt. 21:44. Ps. 76:6. 3 Or, There is strength

are proven guilty. A man may be accused of crime, but in law he is supposed to be innocent until he is proven guilty. I think much depends upon the condition of one's own heart as to what he believes about his neighbors. If he is honest himself, he wants to believe others are honest; if he is truthful he likes to believe others are truthful, but if he is dishonest and untruthful, he is naturally suspicious of others.

If this is true in our relations with each other, will not the same rule hold good in our attitude toward God and the Bible? If we find it hard to believe what the Bible says about the Virgin Birth, the Deity of Christ, the inspiration of the Scriptures, the resurrection and ascension of Jesus, and other fundamental doctrines of the Bible; is it not reasonable to conclude that the difficulty is not confined to the head, but the real trouble is in the heart, in the will? Why did the common people hear Jesus and follow him? It was because they loved him; they knew he was in sympathy with them, and they knew that what he said was true, they heard the gracious words that fell from his lips, they saw him heal the paralytic, open the eyes of the blind, make the deaf to hear, cast out devils, and raise the dead, therefore they believed he was the long looked-for Messiah and they gladly followed him.

Did not the Pharisees hear much of what he said, and see many of his great mira-

cles? Why then did they not believe? Because they did not will to believe. They knew that much of what the prophets had said about the Messiah was being literally fulfilled in the life of Jesus of Nazareth, still they refused to believe him.

What I am saying is, that the heart of those Pharisees was not right, they were not honest with God, they were not honest with themselves, and they were not honest with the people. They were supposed to be teaching the law of God, but Jesus said, "they were teaching the traditions of men" and Jesus' teaching contradicted much of their teaching, that was one reason why they hated Him and refused to follow him; one day in his controversy with some of the Jews, he said, "If any man will do his will, (meaning the will of the Father) he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17. Again he said to those unbelieving Jews: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. It is my belief, that if the modernists, and all who have any difficulty in believing the entire Bible would search their own heart in the light of God's holiness, with an earnest desire to know the truth, their skepticism would disappear, and "the truth would make them free."

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Entered at Louisville, Ky., Post Office as Second Class Matter.
523 SOUTH FIRST STREET

Vol. 55, No. 4.

\$1.00 Per Year.

VICTORY IN A DEFEATED WORLD

By The Editor



HE world in which we live is always hostile and threatening to the higher, better things of life. In the physical realm we are threatened constantly with disease, accidents, and many unforeseen dangers. They lurk about us on every hand. It takes strong bodies to throw off the diseases to which we are constantly exposed. It is necessary to keep up proper physical resistance in order to escape these physical perils that beset us.

* * * *

The world is hostile and threatening with temptations that would mar our inner spirits. There is an unseen enemy that lurks at every turn of the road to contest the better way that we would travel. It was into a defeated world that Jesus came with his message of victory. In Luke, the fifteenth chapter and the first verse, we have a picture of Jesus Christ attracting the people of a needy world with which he came in contact: "Then drew near unto him all the Publicans and sinners for to hear him."

* * * *

These Publicans and sinners were beset with a thousand fears. The Publicans collected the taxes from their own countrymen, and were despised and harrassed as traitors. The sinners had broken the law of God, and were looked upon with scorn. The Publicans and sinners were the men and women in whom life had inflicted deep wounds. Their fears were like that of hunted animals. They had made their mistakes and blunders. The burden of their sins pressed heavily upon them. They were among the restless, the timid, the fearful and the fainthearted. These hungry, disappointed, despondent people heard of the great Galilean and his message of hope, redemption, and good will. They

thronged about him to wait upon his words, for they were seeking healing for their needy spirits.

* * * *

Jesus did not disappoint those who came for healing. He told these Publicans and sinners of a loving, seeking, forgiving Heavenly Father. He brought them a message of cheer and hope. There was no necessity for their being despondent and burdened in spirit. He told them of an abundant life, with its possibilities. All that remained for them was to launch out as free souls into the grace of God, and take possession of this abundant life in Christ. The message of Jesus was one of good news to those people filled with their misgivings, discouraged and afraid to live.

* * * *

The voice of God to our hearts in a world of disappointment starts the songs of victory, even songs in the night. When God lifts our souls upon the wings of heavenly song, there is no fear. The victory that Jesus brings to the hearts of men is more than the victory of the stoic philosophers, who took the hard things of life as they came, without a whimper or complaint. But there was no song in that stoic philosophy. It was cold, and almost cruel in its resignation. But the victory that Jesus offers to the hearts of men is the victory of the singing heart. There is a vast difference between the stoical face and the shining face. The old stoic was resigned to his fate, without any shine of victory upon his countenance. It was rather an expression of cold determination.

The first Christian martyr was Stephen, who fell a victim to the grim and terrible persecution under Saul of Tarsus. The wicked mob put him to death by stoning. But in the midst of that stoning there was a shining face. The face of Stephen

was illuminated by an inner victory that enabled him to triumph while life was being crushed out of his body.

* * * *

It is in this world of defeat and uncertainty; in a world of blighted hopes and disappointments, that the message of Jesus comes with strength and comfort. There is none of us that could claim exemption of being numbered at some time in life among the defeated Publicans and sinners. There is none but what has felt the need of some infinite, divine power as the cure for sin. It was the attraction of the victorious Christ who drew Publicans and sinners to him, and they heard him gladly, for he spoke a message which their souls needed in a defeated world. Hope was born anew in the lives of Publicans and sinners as they thronged about the Master, to hear his gracious words concerning a new life and a new victory.

* * * *

In the same chapter in which we have a description of the Publicans and sinners thronging about Jesus to wait upon his gracious words, we have the story of a young man who left his father's house, and went out into a far country, to live in riotous living. In that far country he met with defeat. His substance was gone, and his friends had forsaken him. In the hour of his poverty-stricken condition he went into the fields to feed swine, and fain would have filled his stomach with the husks that the swine did eat. But as Jesus told the story of this blighted life, with its blasted hopes, he did not leave the young man in that condition. The story ended with a feast in the father's house; a vast contrast, indeed, between a swine-pen and a banquet in the father's house! And yet this is just the hope that Jesus holds out to the hearts of men. Whatever adverse conditions may have overtaken

(More on page 8)

NEED OF A MORAL AWAKENING

Rev. G. W. Ridout, Corresponding Editor

I.



Gypsy Smith was asked how to start a revival? He replied:

"Brother, go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark all around yourself and ask God to start the revival inside that chalk mark. When he has answered your prayer, the revival

will be on."

Many preachers and people want a revival "en masse." That is not God's way. The revival begins with the individual. Many a revival fails because people pray, "O Lord, bless me, and let me have a revival in my own heart."

The great revivals under Finney began with Finney himself. He got his baptism of fire before he held a single meeting. The great Wales revival began with Evan Roberts, who for months, prayed and wrestled till God manifested himself to his soul. The Korean revival began with a missionary searching his own heart, then obtaining a clean heart and a fire-touched soul. Fifty thousand souls found God in that Korean revival.

II.

David Livingstone was the greatest of all pioneer missionaries. It was positively miraculous that he went among savage tribes, lived among them and they revered him, instead of killing him. Henry M. Stanley found him in the interior when everybody thought he was dead. There was something about Livingstone that made Stanley, the newspaper man, turn Christian. He lived with Livingstone several months; this is what he wrote of him:

"Here is a man who is manifestly sustained, as well as guided, by influences from Heaven. The Holy Spirit dwells in him; God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life came, beyond question, from Christ. There must, therefore, be a Christ, and it is worthwhile to have such a Helper and Redeemer as this Christ undoubtedly is, as he reveals himself to this wonderful disciple."

What a dedication of a Christian and a missionary. "Here is a man manifestly sustained and guided by heavenly influences!"

III.

We recently held a revival in an old Baltimore Methodist Church which will soon celebrate its 125th anniversary. A great old church which, all

through its history, has kept true to the doctrine and traditions of Methodism. It has enjoyed revival seasons when the church, galleries and all, was full to capacity and policemen had to be present at all the night services to regulate the traffic. The church has not changed its make-up through all the years. The same capacious altar where hundreds, yes, thousands, have knelt during the revivals of past years, the same old galleries. This church has maintained the class meeting through the years; sometimes it had eleven class meetings on during the week. The prayer meeting is an established thing; they never miss it. The Praying Band carries on every Sunday afternoon at 3 P. M., and every Thanksgiving has family gatherings bringing hundreds to the old church. Dr. Morrison held a revival there some years ago. It was delightful to preach in this long-honored pulpit. The last Sunday night the full altar and the shouts of the redeemed were glorious. I am writing about Caroline Street Methodist Church, Baltimore, Md., Rev. Thomas S. Davis, pastor, now in his eleventh year!

IV.

When the Boxer rebellion in China was over and things were being settled up, some of the great Powers demanded indemnities from China for the losses their subjects had suffered. It meant the paying of big sums of money and China proceeded to pay up. John Hay, our Secretary of State, refused to accept any pay for American losses. China sent in her check for twenty-four million dollars, but Hay persisted, and returned to China the money. Some of the other great Powers and some missionaries protested over America's action, but it went through and America would not take a dollar of indemnity.

What did China do? China developed a great friendship for America. She opened her doors to the missionaries. Then China set apart the twenty-four million dollars returned by America and spent it in sending Chinese youth to America to be educated, and to catch the spirit of Christian America; hence, we have had hundreds, yes, thousands, of Chinese educated in our schools and churches, and returning to their native land to teach their people.

V.

The nation has been shocked by the holocaust of Boston when four hundred people were crushed and burned to death in a Saturday night dance

and carousal, and another such happening in Newfoundland's capital city. Saturday night is always a dangerous night. The Japanese realized that, when they struck Pearl Harbor early Sunday morning. They knew the American weakness; they knew when the Americans would be off guard. Rumor tells us that Japanese liquor stores offered free drinks on that Saturday night and liquor was flowing freely.

History repeats itself. Belshazzar had his big feast when he, and a thousand of his lords, drank themselves drunk on the night before Darius, with his big army, broke in and took the city, and Belshazzar paid with his lifeblood for his drunken folly.

Drink and the dance, the carousal, the roadhouse orgies, the house of ill fame, the gambling joint, with its thieves and robbers, all go together; America that boasts of freedom, sings and shouts our freedom, is bound hand and foot to the most damnable iniquity—the liquor traffic!

VI.

The liquor business and the tobacco trust are reaping a tremendous harvest these days. America in the midst of one of the most momentous wars in all history is carrying on in great wickedness. Liquor signs are everywhere. Radio is roaring out its beer and alcoholic ads at all hours. The soldier boys are surrounded by the most diabolical influences that hell ever invented. The smoking nuisance is met everywhere. Young and old are smoking, and the most disgusting, degrading, detestable of all are women and girls sucking their cigarettes everywhere in public—bold, brazen, blatant. It is hard for this writer to think of a real lady smoking cigarettes; painful to say, it truly is, but when we see women smoking I can't refrain from putting a heavy discount on their virtue.

Then what a pitiable sight to see preachers smoking. A preacher should be a sacrificial man, given to self-denial. A preacher should be an exemplary man; people expect him to be, but a smoking preacher falls short of that. I heard of one man who objected so to his preacher being such an addict to the cigarette that he promised him he would supply him with cigars if he would quit cigarettes. I think the arrangement went through. But better far if preachers would abolish the smoking habit entirely. "Be ye clean that bear the vessels of the Lord."

WITHOUT CHRIST THERE'S NO "BEST"

By H. H. Smith, Sr.



psychologist, discussing the much-debated subject, "the freedom of the will," made this significant comment: "Each one of us has all the freedom that any one can wish, the freedom to do the best he can."

That is true, embarrassingly true, often. When one fails in moral conduct he often gives as an excuse, "poor heredity," "bad environment," or something of the kind. Ask him if he did his best, notwithstanding these handicaps, and you ask an embarrassing question. Very few persons do their best, though nothing is more common than to hear one blurt out, "I've done my best." As we grow older we use these words less frequently, realizing what a high claim they make; nevertheless, we all feel that we are under obligation to do our best.

Many years ago *The Sunday School Times* related this story: "In a certain factory there was a breakdown of a part of the machinery, which completely stopped all work. After some delay the foreman was notified, and on learning that work had been stopped for sometime, he severely censured one of the workmen, who was feverishly trying to locate the trouble. The workman defended himself by saying, 'I did the best I could to fix it.' The foreman replied, 'When there's trouble with the machinery in this factory, no one has done his best until he has first notified the foreman or someone higher up.'"

Have we not a parable in that incident? The human machine has failed to function properly, with worldwide disastrous results. Is it not the part of wisdom to turn now to One Higher Up for help? Several years ago a missionary, just returned from China, was asked by a friend, "How are all the people in China getting on, all right?" The missionary replied, "Nobody is getting on all right without Jesus Christ." Paul would have agreed with that missionary. No one has done his best to solve the problem of sin and moral weakness until he has sought the grace and help of God through Christ. Paul faced this problem of moral impotence and voiced his own experience, and that of many others, in these words: "The good that I would, I do not; but the evil which I would not, that I do. O wretched man that I am! Who shall deliver me from the body of this death?" That was more

than a wail of defeat or despair; it was also a prayer for deliverance from his helpless state, and the prayer was answered: "I thank God through our Lord Jesus Christ." No longer does he complain, "When I would do good, evil is present with me," but exultingly exclaims: "We are more than conquerors. . . I can do all things through Christ who strengtheneth me." Paul had known God through Moses and the prophets, but God had provided something better, a clearer and fuller revelation of himself, and the true way of life through his Son, Jesus Christ. The great apostle was a dynamic personality, destined to be heard from; but when we think of his vast missionary labors, and his writings, which make up thirteen books of the New Testament, can we imagine any such record of achievement had he continued a "Hebrew of the Hebrews" and never embraced Christianity?

It is a hopeful sign that both churchmen and statesmen who are interested in the all-important matter of rebuilding the post-war world, now understand some of the causes of failure in the settlement of world affairs after the last war, and are determined to do a better job this time. But we shall not do our best, and we shall not prevent future wars, unless every nation concerned is treated according to Christian principles. Our attitude toward all people everywhere must be Christian, and to be Christian in the fullest sense of the word we must place emphasis on the worth of human personality, as taught by Christ. When Paul became a Christian, his attitude toward others was radically changed, because he saw his fellowmen through the eyes of Jesus Christ. He now looked upon a slave as one of God's children, and when converted, as a "brother beloved," in whose fellowship he could take delight.

One of the secrets of John Wesley's success is found in the subject-matter of his sermons. Wesley said: "I am a man sent of God to persuade men to put Christ at the center of their relationships." That is an arresting thought: Christ at the center of all our relationships! What an acid test, what an impossible ideal for this topsy-turvy, war-torn, sin-cursed world, does some one say? Yes, but it is an interesting and compelling ideal—this testing our conduct by asking ourselves, "What would Jesus do?" or "What would Jesus have me do in this and every other

matter?" When that theme was developed by Charles M. Sheldon, in a simple little story, some fifty years ago, it caught the attention of the Christian world and more than twenty million copies of "In His Steps, or What Would Jesus Do?" have been put into circulation, in fifteen different languages. No other book of fiction has had such a large circulation during the same length of time. There's a reason. While millions are absorbed with the material side of life only, and turn away from the Christ, there are other millions who "would see Jesus" and learn more of his way of life. And they are the people who will have a large part in eventually making this a warless world.

While it may not be possible for us to know just what Jesus would do under certain circumstances, of this we are assured: we shall find light upon life's duties, if at all times we strive so to conduct ourselves as to have his approval. Bishop Haygood bore testimony to this test of conduct, which, to him, it seems, was a never-failing guide. He said: "Here is a test that has never failed me, to ask in any case, 'What does Jesus teach here? What would he say if he were to speak? What would he do if this were his case? Blunders of judgment, many and grievous, failures in living up to the light the Master gives, more grievous than any blunders of judgment—these things I confess to sorrowfully and with bitter shame; but for the truth's sake, my conscience's sake, and my Lord's sake, this much I must say, and I cannot say less, Never have I asked, 'What would Jesus do?' but that the light shined resplendent and all-revealing, and the right and the wrong stood out clear, sharp, as when electric lights shine out about us, and I knew what I ought, or ought not to do.' "

A Battle With Demons.

Sam Hadley's Testimony.

"I have always believed I got a view of eternity right there in that gin-mill. I believe I saw what every poor lost sinner will see when he stands unrepentant and unforgiven at the bar of God. It filled me with an unspeakable terror. I supposed I was dying and this was a premonition. A saloon is an awful place to die in if one has had a praying moth-

(More on page 7, col. 3)

THE HERALD PULPIT

CHRIST'S PICTURE OF A HOLY MAN

Evangelist J. W. Veal

"But he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7:18.



HE hearers of Jesus were divided as to his character. Some said he was a good man; others said he deceived the people. Jesus asked why they sought to kill him. Some replied, "Thou hast a devil; who goeth about to kill thee?" He made a man whole on the Sabbath; they rebuked Jesus for that good work. The trouble was they measured Jesus by the traditions of men. We are not to measure Jesus by what men say but by what the Bible teaches. To the law and to the testimony if they speak not according to this word; it is because there is no light in them.

Jesus lays down a universal and eternal law by which we may safely judge human character. If we can find what a person's motive is, we find what that person is. We naturally judge others by their appearance, as Samuel did when the sons of Jesse came before him, or by what they do or do not do, or by what others say about them, or we judge them by what we would do, but God judges them by their intentions.

Souls may live far below the high standard of this text. They may live to eat, drink, and lust. This is the way the glutton, the drunkard, the adulterer live. Human beings may live to be praised and applauded by their fellowmen. They can love the praise of man more than the praise of God, but it is well for those who so live to remember that the public can praise you today and curse you tomorrow, flatter you for one work and condemn you for another.

A man may live for money, to save money, to worship money, but the Bible says, "I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

People can live for pleasure, for amusement, for ease, just to have a good time. "Soul, thou hast much goods laid up for many years, take

thine ease, eat, drink and be merry; but God said unto him, Thou fool, this night, thy soul shall be required of thee."

If we are living for the glory of God, we are anxious to know the mind of God concerning us. That son who does not try to learn what pleases his parents is not very desirous to do their will; likewise, that church member who does not search the Scriptures, use his knees, watch providence, and exercise his good sense to discover how he may best glorify God is indifferent in the matters honoring his Maker. If our aim in life is the glory of God, we do not get discouraged and feel like giving up when we fail to please every child of the devil or the non-spiritual members of the church. Paul says, "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

Some reasons why we should live for the glory of God are: It is God's standard of holy living. "Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." From these words we see we are not our own and we are to do all our deeds for the glory of God. We cannot live according to the teachings of the Book without living for the glory of God.

We should live for the glory of God for Jesus, our example. Jesus said, "My meat and drink is to do the will of him that sent me, and to finish his work." Jesus lived that he might mind the Father, keep his commandments, and do those things that were pleasing in his sight. We are to walk in his footsteps. He says, "Follow thou me."

We should live for the glory of God for it is to our best interest to so live. What most honors God is for our present and eternal good. It is beneficial to us, physically, intellectually, and spiritually. The glory of God is synonymous with our own happiness.

We should live for the exaltation of our Maker. It is beneath the dignity of man, who was made in the image of God, to live for anything less than the glory of God. When they live for any other object they cease to be

his children.

We should live for the advancement of the kingdom of heaven for the sake of our influence. If we truly live with an eye single to the glory of God, no one in the church or out of it will have a chance to stumble over us into a devil's hell.

We should live for the glory of God that we may make heaven our eternal home. Living for Jesus clears the way to live forever with him. The poet says:

"O Jesus, Lord and Savior, I give myself to Thee
For Thou in Thy atonement didst give Thyself for me,
I own no other Master, my heart shall by Thy throne,
My life I give henceforth to live, O Christ for Thee alone."

No human being can live as the text teaches without the saving, sanctifying and upholding grace of God. Some always mean well. We must be pure in heart, and God only can make and keep our heart clean. He, alone, can crucify the old man, empty us of all heart sins, and fill us with the Holy Ghost.

Take Heed.

Quoting from Dr. Talmage: "A mariner had discovered a rock in the Mediterranean. He came home and reported it and the chart-makers defined that rock on the chart. The sea captain looked at it and said, 'Ah, there's no rock there! that is a deception. I have been around that place many times and with my ship I will prove it in my next voyage.'

"So he started out on his voyage and to show his contempt of that danger, he came right along by that very spot. 'Now,' he said, 'my lads, we'll come to the place where they say that rock is. I will sail right across that place.' He sailed on. Five minutes passed. 'There,' said he, 'did not I tell you there was no danger, no rock?' When, just at that moment, crash went the ship. A few escaped in lifeboats. The last they saw of the sea captain was his hair flying in the wind, the despair of death on his face. And men sail on, and say there is no danger, there is no peril, that 'We are eternally secure.' Take heed of the warnings!

THE POWER OF A SINCERE HEART

Mrs. H. C. Morrison



Sincerity means to be free from hypocrisy, disguise, or false pretense. Well that is a pretty good condition in which to find one's self, isn't it? In other words, it means pure, unadulterated, unmixed with foreign elements of any kind.

Such was the character of the evangelist Philip, one of the early disciples who, on account of the persecution of the followers of Jesus, went everywhere preaching the gospel. Philip's first revival was at Samaria where many were turned to the Lord; when he left the city there was *great joy* because of the new life that had come to so many hearts.

Philip was not pretending to be anything or anybody but a servant of the Lord; he was not seeking the "chief seats in the synagogue," nor feeling humiliated that he was sent from a "city appointment" where the people loved and honored him, to a quiet road that led to Gaza, to open the Scriptures to a lonely Ethiopian who was blindly seeking the truth. When the Spirit said to Philip "Go," he conferred not with flesh and blood, but proceeded on his way, believing that God would make his purpose known in due time.

God had timed the chariot of the Ethiopian and the obedient feet of Philip that they should meet at the right time at the right place. In the path of obedience Philip was happily wending his way toward the road that leadeth south to Gaza, and when he came upon the chariot and the seeking Ethiopian, the Spirit urged him to take another step and join himself to the chariot. God had a sincere heart sincerely seeking the truth, and he likewise had a sincere preacher of the gospel who was ready to tell the story of Jesus as he understood it by experience.

Some one has said that "wherever God finds a soul that is ready to yield always to his will, to do his commandments without questioning, to submit to his providences without murmuring, there is a life that he is ready to crown." Philip was just as happy in his ministry of preaching to *one man*, as he was preaching to the crowds in Samaria. Jesus once preached to a single, lonely woman in Samaria, but how great the results! Philip's convert in the person

of the Ethiopian doubtless meant the salvation of thousands in dark Africa, as the eunuch told of his new-found joy in the person of Jesus. Andrew found Peter, but what a torrent of power was turned loose when this discovery was set going for God.

A weak hand with a sincere heart is able to turn the key of prayer. The Syrophenician woman got the keys to God's storehouse because she came with a sincere heart that would not be denied of its request. The thief on the cross went from the suffering of the shameful cross to the rest of Paradise because his sincere heart made its desires known. There never was a soul who came in humility and sincerity to the feet of Jesus who did not find him waiting to pour oil of consolation upon the troubled waters of his disturbed conscience.

As we approach the mercy seat let us remember that God knoweth the heart, whether we worship him in spirit and in truth; and if we do not our pretended worship is an abomination in God's sight; but if we seek him with a whole heart he will be found of us. It is not what the world thinks, or what your friends think; is what God *sees* which is the real truth. A man's reputation is what his fellowmen think of him. A man's character what God knows of him. Let's search our hearts and see how we stand on the scale of God's rating.

PREACH THE WORD.

(Continued from page 9)

clouds passed away, the sun shone with beauty, the big drops hung upon leaves and blades of grass like shining diamonds, and all the fields and forests were glad, refreshed and happy. So it was with the vast audience that Sabbath morning when the preacher took for his text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He went into the inexhaustible storehouse of divine truth bringing forth "things new and old" until our glad souls were bathed and refreshed with the gracious gospel of a full salvation.

THE RAVEN AND THE SEASWALLOW.

(Continued from page 8)

ones containing three men each, and one small one containing two men. Three of the men had shoes, and three had hats. Their food consisted of only four oranges, rather small and enemic. The oranges were in

the possession of Colonel Adamson, a member of the crew. One orange was divided among eight men, daily, for four days. This meant about a thimble full of food for a man daily. But after four days there was not even this thimble full of food, nor a drop of water to drink.

In the crew there was a young man of simple, humble faith, who attracted little attention at first. He was Private John Bartak. There were others in the crew of higher fame and standing in the eyes of the world, including Captain Eddie Rickenbacker, the world-famed flying ace, and Colonel Adamson, Lieutenant Whitaker, and a number of skilled technicians. When John Bartak enlisted in the army, the Baptist Church to which he belonged gave him a little khaki-covered zipper Bible. It was the only Bible in the crew of eight men, adrift upon rubber rafts to an unknown destiny. Bartak read his Bible daily, from the beginning, in which he was joined by Colonel Adamson. There were five or six men in that crew who were atheists, including Lieutenant James C. Whitaker. At the beginning, the Bible was a bore, and had no meaning.

Lieutenant Whitaker says: "We who were unbelievers, paid no attention to the reading of the Bible during the first days that we were adrift at sea. We gave no concern to an intervention of divine providence during those days. It was contrary to our belief that such a thing could be possible." The passing of the long and wearisome days without food or water directed the attention of the skeptical members of the crew to John Bartak and his Bible. Atheism had come to the day of judgment, and was found wanting. It offered no hope in the hour of man's utter extremity. Atheistic unbelief began to weaken in the presence of gnawing hunger and burning thirst. For the first time in all of his life the cherished theism of strong Lieutenant James C. Whitaker was put under arrest by the grim hand of hunger and thirst, and approaching death. Lieutenant Whitaker was nearing his forty-first birthday, and had never attended church service in all of his life. He was utterly without faith.

(Continued)

Blessed are they whose ancestors were ordinary people, for they shall not be handicapped by exceptions that they cannot meet.—*Christian Standard*.



Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Fundamentals of Salvation.

THE WITNESS OF THE SPIRIT.
Rev. Paul S. Rees, D. D.

PART I.

"There are some in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusty lane and wrangling mart,
Plying their task with busier feet
Because their secret souls a holy strain repeat."

We have all known such souls. Have we not all wished that their number might be multiplied?

Or do we think that this inward "holy strain" of heaven's calm music is for a favored few who are more "mystically" constituted than the rest? St. Paul gave us no formal treatise on the "psychology" of personal assurance with respect to our salvation and to related dealings which the soul may have with God. He did not discuss the degrees of vividness which different persons may experience in their apprehension of, or their response to, the "things of the Spirit." What he did say, however, certainly implies that all who make the Christian commitment may have the Christian confidence: "The Spirit himself beareth witness with our spirit that we are the children of God."

Do the scholars help us or confuse us when they undertake technical analysis of this passage: when, that is to say, they point out that the "Spirit's witness is no to but along with our spirit? If I am "conscious" that God in mercy has forgiven my sins, is the Spirit's witness something super-added to heighten the vividness of my consciousness? I may have heard some devout soul describe his conversion in terms that suggested such a dual consciousness, and I may therefore challenge my own sense of assurance on the ground that it is not so richly toned, emotionally, or that it did not come in two distinct phases, the one being understood as the witness of my own "spirit," the other as the witness of the "Holy Spirit." It is doubtful if St. Paul intended his words to be so mechanically interpreted.

After all, "consciousness" is a psychic realm in which all of us live but which scarcely any of us understand. Some one recently wrote a book about Tibet and called it "The Last Home of Mystery." It is an appealing title but far from true. "The Last Home of Mystery" is not without, it is within: it is the soul of man rather than soil of earth. "The wind bloweth where it listeth. . . so is every one that is born of the Spirit."

ASBURY RADIO PROGRAM.

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LISTEN—PRAY—WRITE US.

J. Byron Crouse, Radio Director, Wilmore, Kentucky.

The direct operations of the Infinite upon the finite are not easily "blue-printed." Yet within the mysteries the realities find their home. Who is expert enough to draw the precisely accurate line where the witness of one's own spirit leaves off and the Spirit's witness begins, or vice versa? Actually and practically, do they not interlace?

Perhaps we too easily forget that all of the distinctive redemptional operations of the Holy Spirit come to us in the nature of an inward testimony. The conviction of sin, for instance, or the new life of sonship, or the fullness of cleansing, or experiences of prayer and guidance.

(Continued)

News and Views.

BY JOHN PAUL.



Raymond Gram Swing, whose friends claim that Roosevelt and Churchill always listen to his broadcasts, says that Germany will offer peace clothed in language that appeals to British pride, to American idealism,

and European privation; that it will include an agreement to remove Hitler, or his promise to retire.

The Award of Merit an honor distributed annually by an organization of lawyers, the Decalogue Society, has been conferred upon Marshall Field as founder of the *Chicago Sun*. It gives a sounding board for a minority seeking better standards. It counteracts some very poor examples of patriotism in the Chicago press.

Do more and talk less is the latest advice to echo from interviews of Wendell Willkie, regarding how to win the war and reorganize the world. Perhaps this is one of his own good New Year resolutions.

Think of the progress in the last twelve months, says Willkie again: Enslaved Italy listening for a message of hope from North Africa; Germany's song of triumph silenced at Stalingrad; Japan stirring uneasily over the South Pacific news.

Genealogists have proved a kinship of Roosevelt, Churchill, MacArthur and other notables. The *New Yorker* says they found more than they were looking for. One of their ancestors, named Thomas Pope, created a scandal in Plymouth, in 1670 when he was fined ten shillings for "villifying the ministry."

The best health in our history prevails in America, according to Dr. Morris Fishbein, editor of *Hygeia Magazine*. He counsels that we guard ourselves against panic and fear of physical break-down.

A Presbyterian army major urged me recently to say that the army and the nation need more evangelists of the determined, Billy Sunday type, willing to do the unusual to oppose the spread of the curse of sin and vice and promote a revival of true religion.

A *White Paper* has been published by our Secretary of State saying the Pearl Harbor attack had been foretold ten months in advance. The commanding officers at Pearl Harbor came in for some more abuse by legislators; but actually, I would have been like them—unable to believe it possible.

George Washington Carver, colored scientist, who died in January, lived unselfishly and enriched the South, and the whole world, with his research. Though an evil, slavery has had its by-products, the same as war. But for slavery, Carver might have lived and died in Africa.

Bandit nations cannot sell their spoils to wise investors. The United Nations have decreed that all available property will be returned to the valid owners in the occupied countries.

New York needs to be hit with one bomb, thinks Mrs. Rickenbacker. News of victory makes New Yorkers live easy, unsacrificing lives. Mark Twain advised that we try to live so that when we come to die even the undertaker will be sorry.

Blessed are they who know and keep their own places in life, for they shall not get in the way of others.

Holiday Aftermath.

REV. C. F. WIMBELY, D. D.



WHEN the sun arose the first morning after the last shrill note of the midnight jamboree died out on the twelve o'clock hour, closing the most momentous year in human history, we awoke to the fact that we had passed through a storm, the character of which we were unable to analyze; the things hilarious, extraneous to all sober living had passed. Nothing in history of holiday seasons ever approached what we had passed through. In the fifth century the old Patron Saint of Russia started something; then it was but a gentle breeze; since then it has become a veritable whirlwind. He who became Old Saint Nick has become our mythical Santa Claus and what he has done before, as compared to the present, beggars all description.

A lot of people feel, since New Year's morning, like 'Orphans of a Storm.' A cartoonist has given us a witty description of the line-up. A man's face bore the marks of torture, as he was sitting at his desk, and bills had him literally swamped. He says, "When they are talking about balancing the budget I wish they'd begin on me." Apropos to this emotional reaction was witnessed some time ago by the writer. With some others we were leaving the city. At the foot of a long hill there was a curve; we found a man near the bottom of the hill several sheets in the wind who did not observe this curve but ran his car into a big tree, literally peeling the bark all around it. His car was broken, and when we pulled him from under the wreck, he sat up with his face covered with blood and said, "What 'sh happened?" We tried to explain what had happened to him. He said, "There'sh been a mistake somewheresh."

Yes, it's hard for us to appreciate just what has happened. It has been an orgy of reckless spending and extravagant buying. We tried to contrast our own childhood. We arose early to examine the stockings, old yarn socks that had been darned. In them we found three or four sticks of striped candy and nuts, and perchance an apple; and sometimes, not always, a box of firecrackers. With this bountiful supply we would go places. All that is lost. Today, presents that do not go into money are not cared for. It is a real problem to buy anything that people do not al-

ready own.

The real Christmas is lost. Commercialism has swept the true spirit of Christmas into oblivion. Oh, we have a Christmas anthem Sunday morning, and we sing a few carols, and some Church Schools put on a pageant, but the content of the spirit of the Babe of Bethlehem—the whole array—is lost in a whirlpool of crazy activities, and sometimes we do not know what it is all about. We are caught, hoodwinked, and there is no escape. If anyone dreams that we can free ourselves from the present situation, let some one come forward and tell us how to turn the tide of this holiday craze. We might as well try to sweep back the tide with a swamp grass broom as to head off what is termed the holiday spirit. Our American people spent during the month of December, \$275,000,000 in cheap mechanical toys and trinkets. None of them, such as toy trains and automobiles, but will be ready for the junk pile in a very short time. We saw enough Christmas packages one day to more than fill a box-car, and this lasted for days.

All kinds of whiskey and cigarette advertisements gotten up by the finest commercial artists occupy whole pages in the leading magazines of America, reminding the public that their special brands of old Bourbon whiskey will make ideal Christmas presents. Oh, the tragedy and the travesty on every religious and sacred emotion! When all such is tied up with the worship of our Lord, we feel that it is an insult to the highest sentiments of our faith. The Christian Christmas, so dear to every believer, is like the Ark of the Covenant captured by the Philistines, and we fear that the Ark of our Faith will be as difficult to find or possess as the Holy Grail in the long ago. The true Christmas spirit has been carried to the tents of aliens. The Ark of the Covenant was returned to its true place but we long for a David who can bring back to our hearts and homes the memory of that eventful night, the most eventful in human history, the beginning of the earthly career of Immanuel—God with us.

Our Christmas festival should be an exaltation of the Incarnation, and we will never do this with such dissipation as we have just passed through. Our America has passed through a paroxysm of wild indulgences, feasting and dissipations enough to exhaust body, mind and spirit. Rich and poor alike carried matters to the limit. We saw many men and women poorly clad and undernourished carrying bundles of presents which they could ill afford,

but they were caught in the current along with the rest. Let us not forget to thank God that, "The Word was made flesh and dwelt among us," and that his glory may still abide as the glory of the only Begotten of the Father full of grace and truth.

A BATTLE WITH DEMONS.

(Continued from page 3)

er. I walked up to the bar and pounded it with my fist until I made the glasses rattle. Those near by who were drinking looked on with scornful curiosity.

"I said: 'Boys listen to me; I am dying, but I will die in the street before I will ever take another drink'—and I felt as though this would happen before morning. A voice said to me, 'If you want to keep that promise, go and have yourself locked up.' There was no place on earth I dreaded more than a police station, for I was living in daily dread of arrest; but I went to the police station and asked the captain to lock me up. 'Why do you want to be locked up?' asked he, as I gave him an assumed name.

"'Because,' said I, 'I want to be placed somewhere so I can die before I can get another drink of whiskey.' They locked me up in a narrow cell, Number 10, in the back corridor. That has become a famous cell to me since. For twenty years I have visited that same cell on the anniversary of that awful night of darkness, and have sweet communion there with Jesus.

"It seemed that all the demons that could find room came in that place with me that night. They were not all the company I had, either. No, praise the Lord, the dear Savior who came to me in the saloon was present, and said, 'Pray.' I said, 'God be merciful to me a sinner.'"

So says Samuel Hadley. He was released from prison, went to the Jerry McAuley mission, made a full surrender to Christ and was thoroughly converted. His work at Water Street Mission is well known. Hundreds of outcasts, such as he had been, were saved through his ministry. It is said that when Hadley was dying, he was seen struggling to say something. When some one bent over him to hear the faint whisper they heard him say, "Oh, who will care for my poor bums now?"

The Christ who saved Sam Hadley is ready to save all who come to him with the same cry, "God be merciful to me a sinner."—Sel.

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(Continued from page 1)

any one in life, there is a corresponding triumph and victory more glorious than the defeat has been in severity.

The Raven and the Sea-Swallow.

Text: "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." 1 Kings 17:6.



HERE is a story that is today upon the lips of the people around the entire world. It is the story of the ill-fated crew of Captain Eddie Rickenbacker, consisting of eight persons, left to drift upon rubber rafts on the vast spaces of the Pacific Ocean, following a forced airplane landing in the sea.

One of the significant incidents in the story was that, after earnest prayers for food, a sea-swallow lit upon the head of Captain Eddie Rickenbacker, which became one of the important links in a chain of clearly providential events which culminated in their rescue after a period of twenty-two days.

The bird, reported in some of the news dispatches as a seagull, was in reality a sea-swallow, according to the statement made to me, personally, by Lieutenant James C. Whitaker, of the Army Air Corps, who was a member of the ill-fated party. A sea-swallow is a bird of almost constant flight. It does not light so frequently as a seagull, which gives added significance to the event.

The story of divine intervention in the saving of human life calls our attention anew to another story in the life of the great prophet of Israel, Elijah, the Tishbite, when the ravens

fed him in the wilderness, when he dwelt by the brook Cherith. The two stories, of course, have different settings and backgrounds but they also have certain parallel features, which stand out sufficiently to link the two together as remarkable testimonies to divine intervention in the affairs of men, and to the fact that, man's extremity may become God's opportunity to do for man what, at the moment, seems impossible.

(A story told at the evening service at Glide Memorial Church).

Remarkable things are transpiring in this great war in confirmation of the word of the living God. Skepticism and unbelief are receiving some deadly blows in these tragic days. The inroads of modern destructive criticism first made its approach by way of attack upon the miraculous stories of the Old Testament. A parallel attack was also made by the critics on Jehovah's use of force in the Old Testament in fulfilling the purposes of his divine will. These two main spearheads of attack on the integrity of the Old Testament have today been brought to judgment. The hand of divine intervention is clearly confirmed by notable events in connection with the war. The use of force, as a necessary weapon under divine direction, under certain circumstances, has again been reaffirmed in the events of this war.

Our attention is now directed to the divine intervention that came in the flight of a sea-swallow, which forms one link in the chain of events in the great epoch story of deliverance. It was our fond hope that we might have in our service this evening Lieutenant James C. Whitaker, of the Army Air Corps, of Burlingame, Calif., who was a member of the crew of eight men left to drift on rubber rafts on unknown waters to an unknown fate. It was the desire of Lieutenant Whitaker to be present in person at our service this evening, and give you some of the highlights of the story, along with his testimony. Lieutenant Whitaker was forced to confinement with a severe cold on Saturday, which makes his appearance impossible with us this evening. It was my good fortune, however, to visit Lieutenant Whitaker in his home on yesterday, to secure the story firsthand from his own lips, and also a signed testimony relative to his faith in God and in answered prayer.

As I approached the cottage home of Lieutenant Whitaker, at 308 Lexington Way, Burlingame, Calif., I was moved within by a sense of the divine presence. A still voice seemed to bring to me a message akin to that

which came to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." I had intermingled feelings of joy and of awe as I realized I was soon to speak with a man in one of the most epic deliverances of modern times. I was profoundly impressed as I approached the cottage home that there had been some tremendous intervention over and above human strength and power, which spelled the difference of the grave of a man in the unknown waters of the tropical Pacific, and being comfortably domiciled in the little home with his wife and children, where I was to soon ring the doorbell. As I crossed the threshold of that home at the invitation of the wife and mother, it was with the greeting to her, "You have much to be thankful for," to which greeting she responded with a smile of assent and approval.

In a few moments I was introduced to the Lieutenant, convalescent in bed with a cold. The grip of his hand was the grip of strength. The sun-tan of the tropic ocean, from which he had been rescued, was still upon his face. He radiated the elements of a strong and courageous man whose strength had passed through the fiery furnace of its limitations, and had come to know the touch of the strength which is beyond that which is human.

Without the plying of questions the epic story, as told by the Lieutenant, began to unfold in an amazing manner. While I had read the newspaper account, I discovered that half had not been told in relation to the acts of divine intervention by deliverance. I expected the account of the lighting of the sea-swallow on the head of Captain Eddie Rickenbacker to be the climax in the events of divine intervention. It was much to my surprise when I learned from Lieutenant Whitaker's lips that the sea-swallow incident was only one of a number of equally significant events which came as a direct answer to prayer.

The airplane in which the crew was traveling missed Island X on which they were to land, and they soon found that they were running short of gas. While facing a gas shortage the plane was completely unloaded of all baggage and cargo. Things were of no value in the face of such a possible exigency. The ship made a forced landing on the ocean at 2:00 P. M. The crew of eight men were adrift on three rubber rafts within a minute after the plane struck the water. There were three of the rafts tied together by ropes; two large

(More on page 5, col. 2)

"He Being Dead, Yet Speaketh."

PREACH THE WORD.



Let the preacher remember that in preaching the Word he is not seeking to defend himself or his views, but he is seeking to instruct the people who hear him in the way of righteousness, to convince them of their need, and to open up to them the fulness of the redemption provided in the suffering, death, resurrection and intercession of our Lord Jesus Christ.

In preaching the Word let the preacher clearly understand that his mission is not to make war with the people, but to instruct the people; to show them out of the Scriptures, in the spirit of love, their great need and the abundant provision made in Jesus Christ to meet and supply all their need. That HE who suffered upon the cross and arose in triumph from the grave, is able to do "exceeding abundantly above all that we can ask or think."

Preachers should, as far as possible, avoid the controversial spirit; at least, anything of bitterness and strife. He is preaching perfect love; let him pray earnestly before he preaches that the Holy Spirit may enable him to preach in the spirit of perfect love. His faith in Christ must be so supreme, his communion with Christ must be so gracious; he must so partake of the spirit of Christ that he is willing to sacrifice himself for the salvation of the people to whom he preaches. The love of God must have been so shed abroad in his heart that he loves with God's love; with the love that "so loved" that it gave an only Son to die for a rebellious and sinful race.

Love is a powerful magnet. It draws; it illuminates; it quickens. The true preacher of holiness is almost sure to become eloquent in the delivery of his message. His faith in his Lord is so illuminated, it is like the shining of the sun at noonday in midsummer without a fleck of cloud in all the sky. His love for those to whom he preaches is so warm and ardent that his spirit catches on fire. He would rather be a preacher than to have the crowns and thrones of all kings. He would rather preach this full salvation gospel than to have all the money of all the millionaires.

He would rather carry this message of the cleansing blood and full redemption from sin in Jesus Christ than to be the highest angel that circles about the throne. He would not give up his calling and his message for a million worlds.

I delight to hear a man preach holiness; not ranting at me, you understand, not calling me names and accusing me of ignorance, carnal conceit, or other discrepancies, but lifting up the Christ until, by faith, my vision is cleared, my blinded eyes behold a crucified and risen Lord, until I see a fountain filled with blood that cleanseth from all sin. I like to hear a preacher whose face and words and tone tell me that he feels within himself the power of the truth he proclaims; that he has found the fountain from which he drinks such fulness that he longs for me to come and drink with him. He leads me along. He seems to have the spirit of an elder brother. It appears that he gets under a part of the load I carry and lightens it. His mighty faith expels my doubts and strengthens my faith. He breaks to me the bread of life; my hungry heart is fed; I lay hold of the blessed promises; the omnipotent Christ lays hold on me, the sinful nature is crucified, I am lifted into Beulah Land.

I heard a man preach one Sunday morning from the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." What a text! God is so eternal, so omnipotent, so omniscient, so infinitely holy, and here stands a preacher in the sacred desk and looks me in the face and reads a text from the lips of the Son of God, and calls me to a perfection that seems beyond the possible reach of frail humanity. But the preacher was in a good humor. His face was lighted up with a divine glow. His words were measured and unctuous. He told us something of

the perfection of God. Those creative and omnipotent powers were entirely beyond us. He led us along with the gentleness of a shepherd, the wisdom of a teacher, and the love of a brother in Christ. He admitted the sinfulness of human nature, the fact of the carnal mind, the weaknesses of the body and our mental defects, but he lifted up a mighty Christ. His heart warmed and he arose to heights of sacred eloquence as he told us of the Christ who came from God to save us, to bring forgiveness, to justify us, to create within us a hungering and thirsting after righteousness; to lift us to the omnipotent arms of his power out of selfishness, to bring us into a faith that would dare to consecrate, to throw our all upon the altar as a glad and willing sacrifice, to trust without a doubt or fear, to receive the Holy Ghost casting out and crucifying the old man, and bringing in the new man, Christ Jesus. He showed that we were not called to perfection of physical health or strength; not to perfection of memory or knowledge, but to perfection of consecration, of faith, of love to God and our fellow-beings.

His sermon was like a gracious rain in the hot summer time when the ground was hard and dry and growing things were withered, limp and perishing, and clouds came quietly up from toward the sea; the thunders did not crash, but boomed a mellow sound of promise that jarred the big drops of the reservoirs on high. It rained gently, then it increased, then it poured down its gracious fulness; the earth was soaked, the drooping things unfolded and lifted up their gladdened faces to receive the fresh baptism of life and growth. Ten thousand rills trickled into the rising streams that sang a happy song of joy as they washed the accumulated debris from their beds; the

(More on page 5, col. 2)

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OUR BOYS AND GIRLS

ANSWERED PRAYER.

Emma Rosa Bond.

Part I.

Elizabeth Warren had been wanting to talk with Marion Gafney since they had been in the Red Cross sewing unit together, but this was her first real opportunity. Elizabeth was not gifted in making friends easily, and the fact that Marion Gafney was one of the season's popular debutantes made it even more difficult for Elizabeth to do what she felt her Lord would have her to do. Nevertheless there was such a look of unhappiness, and even sadness, in Marion's eyes, especially at times, that Elizabeth dared not let this opportunity slip.

After they had talked of the important work the Red Cross was doing, and had become better acquainted, Elizabeth said, "When I was a girl I thought that if only my fairy godmother would work a miracle and I could be a debutante when I grew up, I would be the happiest girl on earth, but, if you will excuse my saying it, Marion, you do not seem very happy. That haunting look in your eyes has made me wonder,—Marion, are you a Christian?"

Marion's lips opened as though she were about to speak; then they began to quiver, and she suddenly burst into tears and left the room without a word. Elizabeth followed in a few minutes to tell her how sorry she was that she had upset her; but Marion had gone home, leaving word that she was not feeling well.

That night as Elizabeth finished telling her roommate, Vera Smitherly, what had happened at the sewing unit, Vera asked, "Aren't you ever going to tell me the girl's name?"

"I thought I told you two or three weeks ago about Marion Gafney being in—"

"Marion Gafney! Why, I know her—or I used to—at camp meeting!"

"At camp meeting!" It was Elizabeth's turn to be astonished. "Why—how—but I don't understand."

"Do you remember Dr. Otis Gafney?"

"Yes, I never had the privilege of hearing him preach, but I have read numbers of articles by him. He was one of the country's outstanding holiness preachers. But what has he to do with Marion? You don't mean she is related to him?"

"Marion is Dr. Gafney's granddaughter," Vera answered. "I first knew Marion when she was about thirteen. That was the year she was saved."

"Do you mean Marion is a Christian now?" Elizabeth interrupted.

"I didn't say that. Just be quiet and I'll tell you all about it. Dr. and Mrs. Gafney had a cottage at the camp ground, and Marion, as a girl, always spent her vacation there with them. She was the only granddaughter and no girl ever had more prayers sent up in her behalf. You may have heard that Mrs. Gafney felt called of God to go as a missionary to Africa, but because of her poor health none of the mission boards would accept her. When Marion's father was born, Dr. and Mrs. Gafney dedicated him to the Lord to be used in his service, either at home or in the uttermost parts of the earth. To the great disappointment of his parents he showed no interest in either the ministry or the mission field. Although a nominal Christian he was more interested in business and making money. He met and married a girl who was socially prominent, with little interest in religion. Since he was the only child, after Marion's birth, Dr. and Mrs.

Gafney pinned all their frustrated hopes for their son, on her. It is only my opinion, but I have often wondered if Mrs. Gafney's positive declarations that God wanted Marion as a missionary was not one thing that made it harder for Marion to become a Christian. But how Dr. and Mrs. Gafney prayed for Marion!

"Marion was genuinely saved when she was thirteen but not having the co-operation of her parents, or any real Christian friends here in the city, she soon backslid. She went to the altar the next year but had a harder struggle than when she was first saved. Even then looking forward to her debut, her mother had made her begin taking dancing lessons. In a short time dancing got such a hold on Marion that she had rather dance than eat. She had quite a struggle before she got to the place where she was willing to give up dancing. The Lord took her at her word and restored unto her the joy of her salvation. If Marion could have lived with her grandparents I believe she would have remained true to her Lord and grown to be a wonderful Christian; but her trials and temptations were such as neither you nor I have ever had to face. Marion and I corresponded that year. She told me how her mother would plead with her to take up dancing again, and then use threats. All her friends were worldly girls who saw no harm in dancing. Finally Marion gave in and resumed her old life. Even then she was unhappy and her eyes often held that haunted look. Having tasted of the joys of salvation there was for her little happiness in the pleasures of this world. Nevertheless, they held her in a vice-like grip from which she was unable to free herself. It would have wrung a heart less tender than yours to have seen her cry and struggle at the altar the next summer. That poor girl's heart was almost torn in two being pulled in one direction by God's Spirit and in the opposite direction by the spirit of the world. Her cries of 'I can't! I can't!' still ring in my ears. She felt that since she had twice failed the Lord and broken her vows to him, it was impossible for her to live a Christian life. Her camp meeting friends finally persuaded her to say that she would trust the Lord to help her, but I could tell that even before she returned home, fear and dread of the future had practically destroyed her faith.

"Both Dr. Gafney and his wife died during the next year, and Marion has not been to camp meeting since. I have not seen her nor heard from her except seeing her pictures in the paper, first as a sub-deb, and this year as a debutante. Even in her pictures her eyes have the saddest expression. I know that she will never be happy away from Christ; yet it seems now that her grandparents' many prayers for her will never be answered," Vera ended.

"I now understand why she must have burst into tears," Elizabeth said. "Let us pray earnestly for Marion and I believe her grandparents' prayers will yet be answered."

(Continued)

Dear Aunt Bettie: May I have a little space for a chat on page ten? Grandmother takes The Herald and we all enjoy reading it. I am eighteen years old. My birthday is July 28. I have blond hair and a permanent wave, bluish gray eyes, fair complexion, am five feet, seven inches tall and weigh 118 pounds. I go to Sunday school nearly every Sunday. I go to church at the Missionary Baptist Church. I am a Christian but I don't belong to any church.

Most all my people are Methodists. I like to go to church and Sunday school and I enjoy reading the Bible. My hobbies are collecting snapshots, reading good books and writing letters. I enjoy getting mail and would like to hear from some of the cousins. I will try to answer all letters I receive. I live on a farm. I like farm life very well. We have cows, hogs, sheep, and mules, besides the grain crops.

Katherine King,
Carthage, Tenn., Rt. 2.

Dear Aunt Bettie: As I have not written for a good while thought I would add a letter to page ten. I enjoy reading the letters very much as I am not very strong and not able to go out and work. Mother and I live together and are poor people. I would enjoy pen-pals and sending remembrance to people, but do not have postage. My hobby is stamp collection. I enjoy music very much. I am a Christian and enjoy good spiritual heartfelt reading.

Sarah Gant,
Rt. 2, Summerfield, Ohio.

Dear Aunt Bettie: Here comes a little girl from New York State. I am eleven years old. My last birthday was March 2. In school I am in the seventh grade. My favorite hobby is reading. I have blue eyes and reddish brown hair. I am four feet and six inches tall. I hope Mr. W. B. doesn't get my first letter.

Loretta E. Hamblin,
Rt. 1, Fort Ann, N. Y.

Dear Aunt Bettie: Wonder if I may have a little corner on page ten? You printed a letter for me one year ago last July. I got Sunshine cards, tricks, books from twelve or fourteen states. One lady from Georgia sent The Pentecostal Evangel to me for one year. I am now thirty-one years old; have been shut in most of the time for five years. I wonder if some reader of The Herald, who has a copy of Dr. Morrison's Life Story would lend it to me. I would enjoy reading it very much and will return it as soon as I read it. I appreciate the prayers of The Herald family. I have a brother in Uncle Sam's army; he is in the Hawaiian Islands. I have some good books by Moody and other writers I will be glad to send some one if they will send postage.

J. R. Reynolds,
Rt. 1, Wellington, Ala.

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Young People's Column

DAVID A. SEAMANDS

1111 S. 4th St., Louisville, Ky.

"Stories of the Great Hymns."



At the beginning of the service don't sing over one song. Have all announcements, collection and prayer before beginning the program.

Leader: Most of us have sung the great old hymns of the church hundreds of times, but have never realized the

interesting stories connected with them. This evening we are going to try to understand the meaning of the hymns a little better by knowing the setting about their writing.

First Speaker: Hymn—"Jesus, Lover of My Soul," by Charles Wesley. This is the story about the writing of it. A dreadful storm was raging on the sea, filling the hearts of those on shore with dread. Through the dim, morning light a ship could be seen helplessly floundering off shore. The passengers were trying to reach the land but many were being drowned in the tempest. Charles Wesley, aroused by the noise of the storm, opened his casement window to watch the struggle. Suddenly a tiny bird, frightened and pursued by a large hawk, flew through the open window into his bosom, where it found protection. Under the inspiration of this incident he wrote the song. Note the words in connection with this dramatic happening.

Second Speaker: "What A Friend We Have In Jesus," by Joseph Scriven. The author, a very young man in his early twenties, was engaged to a fine young Christian lady whom he had known and loved for a long time. They had been forced to postpone their wedding for financial reasons; finally, the wedding date was set and they were happily looking forward to it. But a few days before the wedding day the promised bride was accidentally drowned. Scriven was plunged into the deepest sorrow, and leaving Ireland he came over to Canada, in order to forget it all. In the midst of his sorrow he learned to trust Jesus as the Friend who sticketh closer than a brother, and he wrote this hymn in commemoration of it. Notice—"all our sins and griefs to bear," and the many other words bearing on this tragic happening.

Third Speaker:—"He Keeps Me Singing," by Luther Bridgers. No one could guess the tragedy behind this joyous hymn of praise. Bridgers was a traveling evangelist, and one day when away in a revival meeting he received word to come home immediately. Upon arriving home he learned the terrible news that his house had caught fire in the

night and his wife and children had burned to death. But the peace "that passeth understanding," was so real to him through it all that he sat down and wrote this hymn that has become a favorite in the evangelistic circles around the world. (Read the fourth verse as the key to the story—"Though sometimes he leads through waters deep. . ." etc.)

Suggestions: Don't read these stories, but be able to tell them without any notes, dramatically and vividly. Get additional information about the authors from your pastor or some biography book. After each speaker has given the story have him announce the number of the hymn and then the entire congregation join in singing it, calling their attention to some words in the song that have a particular connection with the story.

A Request: Do you have any unusual ideas on programs? Perhaps you have had some unusual program that was successful in your own league. If you would like to share it with other Christians, why not write it up and send it to me. (At 1111 South Fourth, Louisville, Ky.)

CALLED HOME

WALTON.

John R. Walton was born near Hillsboro, Ky., on July 4, 1871. He was the son of John and Leah Havens Walton, and was the last of a family of six children.

Since Mr. Walton was reared in one of the best, and most devout Christian families in his locality, he had a wholesome religious background which was conducive to right living, and which largely influenced the trend of his life. Significant indeed are these incidents, recorded in his own hand in the family Bible: "Born of the Spirit, June 11, 1891; sanctified, June 14, 1891." These lines had been written under the recorded date of his physical birth.

Brother Walton was truly a saint of the Lord, and, as it was said of Barnabas, it also might well have been said of him: "For he was a good man, and full of the Holy Ghost and faith." He loved the Church and was faithful in his Christian stewardship. He lived his religion in his home and was strict in his observance of prayer and worship around the family altar. Also, he was generous in sharing his encouragement, counsel, good example, and even his home with those who needed help. This writer owes more, no doubt, to the prayers and influence of this good man than to any other factor which caused him to become a Christian and enter the ministry. To me this home was my ideal of a Christian family.

John Walton was a constant reader of the Holy Bible and The Pentecostal Herald. According to my understanding, he was a subscriber to The Pentecostal Herald since it was first published.

On May 4, 1893, Mr. Walton was united in marriage to Mary Jane Selby. One daughter, Mrs. Alma Rankin, died on October 23, 1919. Surviving are the widow and three children: Earl and Ivela, and Mrs. Lorene Stratton, and one grandson, all living in Dayton, Ohio.

Mr. Walton spent the early part of his life in Kentucky, but later removed to Dayton, Ohio, where he made his home until his death occurred.

After a lingering illness, due to an injury, the Divine Master said, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord," and on October 23, 1942, he closed his eyes to the light of this world, only to open them in Heaven and to behold the glories of that eternal realm.

On October 26, we took his body back to his old home. The funeral service was conducted in the Hillsboro Methodist Church and his body laid to rest in the family lot in the beautiful Hillsboro cemetery.

"Life's labor done, as sinks the day,
Light from its load the spirit flies,
While heaven and earth combine to say,
'How blest the righteous when he dies!'"
Claude M. Fawns.

PRAYER REQUESTS

Mrs. E. S.: "Please pray for an unspoken request that it will be prayed through to a definite answer; also the healing of my body."

Will you please pray for God to answer a very special unspoken request for a friend in Jesus?

BATTERED—NOT BROKEN.

Yes, battered but note quite broken,
Were the spirits of saints in Glory, who
Once suffered trials yet unspoken;
But faced the fire like soldiers true—
And to us who still must fight and plod,
They whisper today, "Hope thou in God."

They had dark hours and trying days—
Their problems too, were difficult
And circumstances not always
So favorable. There was some tumult;
But enduring the same with which we cope,
They proved to us, that in God there is
hope.

In themselves all hope was vainly sought—
Their spirits were housed in bodies frail.
What humanity offered them proved
nought—

Their friends also were known to fail;
But trailing some paths like we have trod,
They learned that their only hope was God!

Though we are battered, if not quite broken,
With the prayers of saints who have gone
before,

Our own—even some we have not spoken,
As incense before God's throne will pour.
To us who still must fight and plod,
From Heaven they whisper, "Hope thou
in God."

—Ammie Edwards Coleman.

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SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson VI.—February 7, 1943.

Subject.—Jesus Affirms His Deity.—John 8:12, 25-36, 56-59.

Topic.—What Jesus Teaches About Himself.

Golden Text.—He that hath seen me hath seen the Father. John 14:9.

Practical Truth.—Many assertions which Christ made about himself imply his true deity.

Time.—About A. D. 29 or 30.

Place.—The temple in Jerusalem.

Introduction.—This lesson takes place at the time of another Jewish feast. Some of the Jews are angry with him, and desire to find something against him whereby they might condemn him to death. They have just brought to him the woman taken in adultery, as you will notice in the preceding verses of the chapter, and hoped that would give them an opportunity to find fault with him, but it turned out to their own shame, so that they left him alone with the woman.

This particular incident was not a declaration of his deity, but, in reality, it was a demonstration of his deity, for he forgave the woman, and told her to go, and sin no more. No one but God has power to forgive sins, but he did it.

The first verse of the printed text is a direct claim to who and what he was. In the beginning he was the creator of physical light. "He said, let there be light, and there was light." Now, he says, "I am the light of the world." This statement was, and still is, just as true as the statement from Genesis. Just as that light dispelled the physical darkness, so he dispels the darkness produced by sin. Not only does he dispel the darkness of sin by the light he gives, but it becomes the light of life. He is life as well as light. This is a tremendous claim.

It caused those who did not believe him to hurl some very pointed questions at him, particularly one: "Who art thou?" Seemingly, it did not disturb the Master, for he knew his questioners. However, it did give him an opportunity to further reveal himself to the people. This he did by declaring directly, and indirectly, his relationship to the Father. He had not come solely of his own accord, nor was he speaking that which his own mind created. It was the Father, who had sent him, and it was also his words that Jesus was speaking. It was possible for him to thus relate himself, because he was the essence of the Father.

His coming, as "God manifest in the flesh," was that men might be set at liberty. When he called himself the liberator, or the one who would make them free, these non-believing Jews became absurd and false in their reply. They declared that, since they were the sons of Abraham, they were not in bondage. The fact was, they had been a race of bondage. They were in

bondage in Egypt, and to many other enemies. At the very time they spoke the words, they were in bondage to Rome. It was not freedom from this sort of bondage that Jesus was talking about, but freedom from the bondage of sin. He pointed out to them that sinners were the servants or slaves of sin, and that the freedom he would give would liberate them from all of its power and effects.

The last declaration of the printed text is perhaps his boldest. This time he makes it plain to them that he was the eternal Son. He says openly, "Before Abraham was, I am." This claim still holds true today. The tomb did not end it all. He remains the eternal Son of God.

Comments on the Lesson Text.

John 8:12.—Unto them.—The multitude he was teaching on the mount of Olives. I am the light of the world.—This is in a spiritual sense. He shines through the darkness of sin to light the hearts of men. Shall have the light of life.—That as he dispels darkness by being the light, so he gives life by being the light.

25. The same that I said unto you from the beginning.—Since he had already told them previously it was not necessary to answer them further.

26. Many things to say.—The course of training was not an easy one. They were difficult of understanding, and this, Jesus wanted to make them do. I speak to the world.—His words, though addressed directly to the Jews, were for all men of all ages. I have heard of him.—He, being the essence of the Father, is speaking to them what he knows is the expression of the Father.

27. They understood not.—When he thus spoke of the Father they were not able to comprehend what he was saying. Unbelief prevented it.

28. When ye have lifted up the Son of man.—When he has been lifted up on the cross in crucifixion. Then shall ye know.—The evidences at that time will be convincing. As my Father hath taught me.—As God made known to the heart of Jesus through his oneness with him.

29. The Father hath not left me alone.—Regardless of the fact he was to go to the cross he recognized that God was always with him, and would continue to be. I do always.—Jesus never failed to comply fully with the divine will of the Father. It was his nature to do so.

30. Many believed on him.—His straightforward declaration of the truth concerning himself worked in two directions: it made many believe, at the same time it made the hearts of his accusers all the harder.

31. If ye continue in my word.—Jesus is saying this: since you are now believers in what I have said to you, to be my disciples,

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you must act according to what I have taught you. Let my teachings be your guide.

32. And ye shall know the truth.—As the things he has taught are put into practice it will naturally make them more conscious of the truth he has revealed. Experience is a great teacher. Make you free.—Free from the power of sin, and its effects.

33. They answered him.—The unbelieving Jews. Were never in bondage to any man.—The whole statement is absurd, as well as false. The Jews had been a people of bondage, and still were. However, they did not seem to know that he was speaking of the bondage of sin.

34. The servant of sin.—The reply of Jesus was an eye-opener. He let them know that all sinners are the slaves of Satan, and the sin principle. There is no freedom in such conduct.

35. The servant abideth not.—He is not a permanent fixture in the household. He may be sold, given away or driven out. The Son abideth ever.—The relationship of a son is a permanent one. He shares in all of the benefits of the family.

36. If the Son therefore shall make you

free.—Jesus is referring to himself. The freedom which he gives is the genuine article, and not something that is false, as was the boasted freedom of the Jews.

56. To see my day.—The day of the advent of Jesus to this world. This statement placed Jesus far above Abraham. And he saw it.—He saw it in the promises, by faith.

57. Hast thou seen Abraham.—This was evidence the Jews did not understand the words of Jesus.

59. Before Abraham was, I am.—This is a direct claim to being co-eternal with the Father. He was before Abraham, for he always was.

Our Evangelists.



Dr. and Mrs. E. C. Chastain are members of the Methodist Church. They have traveled in over forty states, Canada, and Mexico in the last seven years of evangelistic work.

Dr. Chastain besides being a preacher plays the Marimba, Vibraharp, Musical Cowbells, and Trombone.

Mrs. E. C. Chastain, a graduate of music, plays the piano, concert harp, piano accordion, electric guitar, vibra-harp. She also directs the song services, and conducts children's meetings. They also sing together and are known as "The Musical Evangelists and Radio Singers."

PERSONALS.

For some time I have felt impressed of the Spirit to make a missionary journey into Mexico and Central America. I have canceled my meetings for the next few months and shall be leaving January 21st. Unless directed otherwise by the Lord I shall return to the States in time for the camp meetings which I have scheduled this summer. Anyone wishing to contact me during my absence may do so by writing my mother, Mrs. Lelia DeWeerd, Indiana State Sailors' and Soldiers' Children's Home, Room 26, Knightstown, Ind.—Rev. James A. DeWeerd.

Rev. Eva M. Rakestraw of 313 West Cass St., Albion, Mich., is available for evangelistic meetings. We have known Rev. Rakestraw for a number of years. She is spiritual and thorough in her preaching.

LAKELAND HOLINESS CAMP MEETING

The Lakeland, Florida Camp Meeting date is February 18 to 28, 1943.

Engaged speakers—Dr. John R. Church, Winston-Salem, N. C., and Dr. T. W. Willingham, Olivet, Ill. Bible Readings by Mrs. H. C. Morrison, Louisville, Ky. Music by Quartet: Wiggs, Shelton, McKay and Huff.

Rates very reasonable. For further information address Rev. H. H. McAfee, Box 534, Lakeland, Florida.

And she is an artist in getting people to the altar and knows how to help get them through to victory. She'll do any church good. We're making this announcement unbeknown to her.—Samuel Thomas, 117 Eagle Drive, Indianapolis, Ind.

GOOD NEWS FROM THE KENTUCKY MOUNTAIN HOLINESS ASSOCIATION.

"The mountains shall be tline" is the desire of our hearts here in the Kentucky Mountain Holiness Association from year to year. We bless God for this rich holiness ministry that he has given us throughout seven counties of Eastern Kentucky. Our faithful pastors reap rewards much. We thank God for the number who seek and strike the Rock in saving grace and sanctifying power.

Over the Christmas holidays we had our many, many programs in these various outpost communities and God met with us in each of them. They were mighty spiritual factors in bringing the true Christmas spirit to thousands of hearts.

We were unable to have our Christmas conference on account of the high waters, December 21 and January 1. Dr. Harry E. Jessop, who was to be our conference speaker, was compelled to turn back to Chicago at Winchester, Ky. However, we managed on New Year afternoon to have one session of the conference. Sixty-four of our ninety-some workers managed to meet at the Bible School. Some of them walked long distances. The automobile bridge over Frozen Creek on the Mt. Carmel highway was floating two feet above its foundations, but our brave workers, who have been up against the inevitable so many times, walked over it, managed to reach the banks by laying planks down. Five or six of our men helped Professor R. L. Swauger to tie the bridge to nearby trees so that we did not lose it. We have lived through sixteen floods since we have been here. Every building of the entire Association, including the two boarding schools, many churches and parsonages, are located on high ground out of the reach of any flood.

We are planning our spring revival schedule now with Miss Mattie White as the evangelist and Miss Violet Person as the singer. Miss White is one of our ordained and capable mountain girls. God mightily uses her in this needy Home Field. Miss Violet Person is an Asbury girl. Please help us pray for these meetings in our outpost stations. As soon as

our converts leave Egypt they make a bee-line for Canaan.

My book, "The Pauline Ministry in the Mountains of Kentucky," is selling very well. The first thousand are already sold and the second edition is now being printed at The Pentecostal Publishing Company. The book sells for \$1.00 and can be bought from me direct by Money Order or Check, not cash. I have received hundreds of letters saying how the Holy Ghost has used the book to bless their hearts and encourage their faith.

We thank God for our dear friends who have paid for one or more acres of our new farm at \$45.00 an acre. The one hundred acres has been reduced to fifty-six and a half. We bought this farm July 3, 1942, borrowed the money from the bank in the form of two notes to be paid every three months. Every time the notes have come due we have been able to reduce them. In this work of faith we trust God for everything and thus are believing him fully to lay this need on hearts so that the remaining debt of \$2,542.50 will soon be lifted. The farm is located between our two boarding schools, that is, the Mt. Carmel High School and the Kentucky Mountain Bible Institute, a half mile from each place, and thus the young men and women from both places are able to work on it, and in this way help themselves through the seven years of training of our High School and Bible School.

To our dear friends, who pray for us and support us, let me say, that without a doubt you are laying up treasures in heaven as you help us to win souls in the hills of Kentucky. Your verse is Joshua 17:17, "Thou shalt have not one lot only." And then you also may claim with us Joshua 17:18, "But the mountains shall be thine."

Lela G. McConnell.

Lawson, Ky.

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EVANGELISTS' SLATES

ALLEN, E. O.
(Preacher and Bible Teacher, 200 East Boulevard, Marion, Illinois)
Ramsey, Ill., January 18-31.
Cisue, Ill., February 7-21.

BALSMEIER, A. F. and LEONA.
(Preacher and Singer, 309 W. 2nd St., Hutchinson, Kansas)
Dayton, Ohio, January 26-February 7.
Rantoul, Ill., February 9-21.
Science Hill, Ky., February 23-March 7.

BEATY, B. K.
(Taylorsville, Ill.)
Eldorado, Ill., January 18-31.
Richview, Ill., February 8-21.

BLACK, HARRY
(5701 Monterey Rd., Los Angeles, Calif.)
Intercession City, Fla., January 20-30.
San Antonio, Texas, March 4-14.
Houston, Texas, March 18-28.

BOND, EVART C.
(Londonderry, Ohio)
Nelsonville, Ohio, January 18-February 7.
Chillicothe, Ohio, February 8-28.

BRECHSEISEN, MR. and MRS. LOREN
(Song Evangelist, 38 Frederick St., Binghamton, New York)
Nappanee, Ind., January 19-30.
Yale, Mich., February 1-14.
Binghamton, N. Y., February 15-28.

BRYANT, EARL DENTON
(Song Evangelist, Cartersville, Ill.)
Open dates.
Patoka, Ill., January 11-31.
Boulder, Ill., February 1-14.

BURK, REV. and MRS. R. E.
(Evangelist and Singers, Pianist, 601 E. Grace-lawn Ave., Flint, Michigan)
Open dates.

BURNEM, REV. and MRS. EDDIE
(Gallipolis, Ohio)
Wheelersburg, Ohio, January 18-31.
Columbus, Ohio, February 8-21.

CALLIS, O. H.
(806 Lexington Ave., Wilmore, Ky.)
West Frankfort, Ill., January 18-31.
McLeansboro, Ill., February 1-14.
McKenzie, Tenn., February 15-28.
Bridgeton, N. J., March 7-21.
Covington, Ky., March 28-April 11.

CHASTAIN, E. C. and WIFE.
(Evangelists, Singers and Musicians, Clay City, Indiana.)
Charleston, W. Va., January 31-February 21.

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Detroit, Mich., January 24-February 7.
Chicago, Ill., February 10-14.
Lakeland, Fla., February 18-28.

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker, Box 36, Wilmore, Kentucky)
Dayton, Ohio, January 18-31.

COUCHENOUR, H. M.
(Boynaton, Pa.)
Traverse City, Mich., January 19-31.

CROUSE, JOSEPH
(Wilmore, Ky.)
Richmond, Ohio, February 15-28.

DENTON, JOE
(1109 Lexington Ave., Akron, Ohio)
Nappanee, Ind., January 17-31.
Canton, Ohio, February 3-14.
Hellertown, Pa., February 21-March 7.
Allentown, Pa., March 9-21.
Columbus, Ohio, March 28-April 11.

DUNAWAY, C. M.
(120 Terrace Drive, N. E., Atlanta, Ga.)
Central, S. C., January 27-February 7.

FERGUSON, DWIGHT H.
(Cardington, Ohio)
East St. Louis, Ill., January 17-31.
Haviland, Kan., February 3-21.
Covington, Ky., February 25-March 7.

GADDIS-MOSER EVANGELISTIC PARTY.
(Winona Lake, Indiana)
Laverne, Okla., January 26-February 7.
Isabel, Kan., February 23-March 7.

GIBSON, JAMES
(Irish Evangelist, 35 Shawnee Ave., Ft. Thomas, Ky.)
Owosso, Mich., January 19-31.

GROCE, J. W.
(Box 1383 High Point, N. C.)
Avon Park, Fla., January 31-February 7.
Open—February 8-21.

HOBBS, E. O.
(Westfield, Illinois)
Parnell, Mo., January 27-February 17.

KENNEDY, ROBERT J.
(Evangelist and Singer, P. O. Box 171, Dallas, Texas)
Hillsboro, Oregon, January 24-February 7.
Kearney, Neb., February 10-28.

KEY, WILLIAM H.
(701 Tuttle St., Augusta, Ga.)
Open date—January 17-February 6
Augusta, Ga., January 18-February 1.
Falconer, N. Y., February 6-March 1.
Open dates.

KUTCH SISTERS.
(Singers and Playing Evangelists, 418 Walnut Street, Lebanon, Pa.)
York, Pa., February 2-14.
Corry, Pa., February 16-March 7.

LINCICOME, F.
(Gary, Indiana)
Charleston, W. Va., January 18-31

McGHEE, ANNA E.
(237 Anderson Avenue, Ft. Valley, Ga.)
Birmingham, Ala., January 17-31.
Lakeland, Fla., Feb. 18-28.

MILBY, E. CLAY
(Song Evangelist, Bentonville, Ark.)
West Frankfort, Ill., January 18-31.
Mt. Vernon, Ill., February 1-14.
Owensville, Ind., February 15-28.

OVERLEY, E. R.
(848 Angliana Ave., Lexington Ky.)
Shelbyville, Ind., January 25-February 7.
Jeffersonville, Ind., February 8-21.

PAPPAS, PAUL JOHN
(314 Lisston St., Tarpon Springs, Fla.)
Central America, January, February, March.

PARKER, J. R.
(415 No. Lexington Ave., Wilmore, Ky.)
Pen Argyle, Pa., January 24-February 7.
Brookport, Ill., February 8-21.

PAUL, JOHN
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.

PHILPOT, J. H.
(411 Jefferson St., Fredonia, Kan.)
Alma, Miss., January 24-February 7.
Owosso, Mich., February 27-March 7.

RICHARDSON, M. H.
(800 N. Lexington Ave., Wilmore, Ky.)
El Paso, Ill., January 11-31.

RIDOUT, G. W.
(152 E. Pine St., Audubon, N. J.)

TERRY, T. L.
(Roachdale, Ind.)
Chillicothe, Ohio, February 14-March 7.

WILLIAMS, L. E.
(Wilmore, Kentucky)
Carlisle, Pa., January 18-31.

WILLIAMS, H. GILBERT
(112 Homestead Ave., Collingswood, N. J.)
Houghton, N. Y., February 2-14.
Westmont, N. J., February 16-28.

WILSON, D. E.
(General Evangelist, 38 Frederick St., Binghamton, New York)
Monroe, Mich., January 24-February 7.
Binghamton, N. Y., February 14-28.

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BOOK REVIEWS

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NATIONAL HOLINESS ASSOCIATION.
PACIFIC COAST ZONE NO. 2.

E. O. Rice, Regional Vice President.

In the Pacific Coast Zone No. 2 we have had several splendid meetings recently with Dr. George G. Vallentyne, of Minneapolis, Minn., as the special evangelist. Upon learning that Dr. Vallentyne had some time available, his services were secured from

November 15th to December 6th and God has richly blessed his ministry. Dr. Vallentyne was for forty-two years pastor of the Park Avenue Methodist Church, Minneapolis, Minn., the longest pastorate in the history of Methodism, from which he retired in June of 1942. He is also President of Red Rock Camp Meeting Association, one of the most outstanding Holiness organizations of our country.

The first meeting was held at Trinity Missionary Church, Los Angeles, Calif., which is the headquarters of The Oriental Missionary Society, located at North Hobart Blvd., and Lemon Grove Avenue, with Rev. B. Joseph Martin and Rev. John A. Duryea as pastors. Services continued from November 15th to 19th, with three services on Sunday. On Wednesday an all-day Holiness meeting was held, with three old veterans of the Holiness Movement as speakers. In the morning Rev. Joseph H. Smith, having made a wonderful recovery from his recent illness, although now 87 years of age, preached and talked to the congregation for more than an hour and a half, to the edification of all present. He was given free rein, and was in his element, although retiring to a chair for a part of his message. This warrior of the Cross has seen many hundreds of battles, but God is still blessing his ministry. Sister Smith was also a great blessing in the service.

In the afternoon session Rev. E. E. Shelhamer preached with great unction and almost the whole congregation gathered around the altar for prayer. We felt highly favored to have Brother and Sister Shelhamer with us. Some years ago the writer motored over four hundred miles in order to have Brother Shelhamer pray with us, when undergoing a great trial.


In the evening services God blessed our dear Dr. Vallentyne in a very marked way and the presence of the Holy Spirit was very manifest in his messages.

Sunday, November 22, and for two days following services were held twice daily at the Marengo Methodist Church, Alhambra, Calif., Rev. Arthur Nagel, pastor. A member of this church, Miss Bauch, was a deaconess in Dr. Vallentyne's church in Minneapolis for seventeen years, and through her Brother Nagel opened his church for the meetings. We feel that great good was accomplished for the cause of Christ, and Brother Nagel and his people were very appreciative.

On Saturday, November 28th, Mrs. Rice and I accompanied Dr. Vallentyne to Merced, Calif., where our son-in-law, Rev. Lawrence F. Hawley, is the able pastor of the Methodist Church. Dr. Vallentyne preached both morning and evening to good congregations, and at the close of the evening service fourteen fine young people responded to the altar call, some to be saved from their sins and some to be sanctified. Three of them were men in uniform. Definite work was accomplished in hearts.

Tuesday evening, December 1st, the wri-

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1 Jerusalem a cup of trembling. 9 Jerusalem's repentance.

THE burden of the word of the LORD for Is'ra-el, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and

Judah shall be which shall be in siege against Jerusalem. b Matt. 21. 44. c Ps. 76. 6. 3 Or, There is strength

ter spoke at the Life Line Mission, 832 Kearney Street, San Francisco, with Mrs. Rice singing, to a very appreciative audience. This Mission has three very efficient home missionaries in charge: Miss Ruth Bowers, Miss Grace Plum and Miss Ida Eckman, all workers of the Brethren in Christ Church.

Wednesday, December 2nd, at noon, Dr. Vallentyne brought the message at the Glide Memorial Methodist Church, Corner Ellis and Taylor, San Francisco, and again that evening, continuing with two services each day, until Sunday, when he preached to large audiences both morning and afternoon. Dr. Julian C. McPheeters, Editor of The Pentecostal Herald, is the able minister of Glide Memorial Church, and he described Dr. Vallentyne's meetings with them as "second to none in all of his long ministry."

Our dear Brother Dr. Vallentyne has had a unique ministry and is one of the best informed men in the country today. He is a great soul, and it was a real joy to the writer to be used of the Lord in bringing together two such men as Dr. Vallentyne and Dr. Julian C. McPheeters, pastor, editor and educator. May God continue to richly bless them and their labors in the Gospel of our Lord Jesus Christ, whose they are and whom they serve so devotedly!

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A PRAYER FOR NINETEEN FORTY-THREE.

The new year is before us, the old year is behind,
With all its wealth of blessings and joys of every kind.
And as we cross the threshold of Nineteen-Forty-Three,
And press along life's journey toward God's eternity,
O Jesus, Lord and Master, Thou Savior of the lost,
The One who has redeemed us at such a fearful cost.
Do Thou be with us, in us; may we Thy Word believe,
In holiness of living Thy wondrous grace receive.
O may the year before us more fruitful be, and may
We follow Thee more closely, more humbly too we pray.
Spirit of God, refill us. We dedicate to Thee
Our lives, our work, our love, our all, for Nineteen-Forty-Three.

—Blanche S Denning.

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